

[1]
*Presented to the Theo Seminary
by Mr. M. S. Smith Sept 1840*



THE
the Loude
NEW TESTAMENT.

Rev. Dr. H. H.

The ACTS of the APOSTLES.

It is allowed by all antiquity, that St. Luke was the Author of the Acts of the Apostles: and it is probable that this history made, as it were, a second part of Luke's Gospel; since the latter in all the copies has the author's name prefixed, whereas the former is left without a title in all the ancient MSS. Besides, this book is expressly ascribed in the Syriac version to St. Luke, whom the Translator seems to call his Master. It was probably published about the same time with his Gospel, viz. A. D. 63, at which period this history ends; for it is reasonable to suppose that it would have been continued farther, if it had been written later. If we attend to the con-

30-3

unmull

From 1737

Gift to the Seminary

LIBRARY

OF THE

Theological Seminary,

PRINCETON, N. J.

Case, _____

SCC

Shelf, _____

10448

Book, _____

234

623

345

11.10.0

Y

I P. E T E R.

T I T U S.

2 P E T E R.

PHILEMON 367

1 J O H N.

I.	452
II.	454
III.	458
IV.	461
V.	464

VIII.	387
IX.	389
X.	393
XI.	398
XII.	404
XIII.	408

3 JOHN 470

J U D E 471

REVELATION

I.	480
II.	482
III.	486
IV.	489
V.	491
VI.	493
VII.	495
VIII.	497
	IX.

A TABLE, &c.

Chap.	Page.	Chap.	Page.
IX.	499	XVI.	513
X.	501	XVII.	515
XI.	502	XVIII.	517
XII.	505	XIX.	520
XIII.	507	XX.	523
XIV.	509	XXI.	525
XV.	512	XXII.	528

THE

[1]
*Presented to the Theo Seminary
by Mr. M. L. Smith Sept 1820*

THE
the Loude Theol
NEW TESTAMENT.

Rev. the Hon



The ACTS of the APOSTLES.

It is allowed by all antiquity, that St. Luke was the Author of the Acts of the Apostles: and it is probable that this history made, as it were, a second part of Luke's Gospel; since the latter in all the copies has the author's name prefixed, whereas the former is left without a title in all the ancient MSS. Besides, this book is expressly ascribed in the Syriac version to St. Luke, whom the Translator seems to call his Master. It was probably published about the same time with his Gospel, viz. A. D. 63, at which period this history ends; for it is reasonable to suppose that it would have been continued farther, if it had been written later. If we attend to the con-

tents of this book, we shall find that the design of the Evangelist, who is supposed to have been a heathen by birth, was not only to write a history of the church for the first thirty years, but also to give an authentic account of the effusion of the Holy Spirit, by which the truth of Christianity was established; and to impart to the world the claim of the Gentiles to the church of Christ, which was contested by the Jews about that time. Hence he relates the conversion of the Samaritans, (Acts VIII.) the history of Cornelius, (chap. X. XI.) and the decree of the first Council held at Jerusalem, concerning the Levitical law, chap. XV. &c.

CHAP. I. **T**HE former treatise ^a I composed, O Theophilus, concerning all that Jesus ^b began both to do and teach, even to the day in which he was taken up, after He had by the Holy Spirit given a charge to the Apostles, whom he had chosen; to whom also he presented himself alive, after his passion, by many infallible proofs ^c; being seen by them forty days, and speaking of the things concerning the kingdom of God ^d. And ^e having assembled

^a This former Treatise was the Gospel written by St. Luke, and dedicated by him to Theophilus. Compare Luke I. 1—4.

^b To begin to do a thing is a common Greek idiom for doing or performing a thing. Compare Mat. XII. 1. Mark VI. 2.

&c.

^c τελεματιας, i. e. evident testimonials or indubitable evidences.

^d Which was shortly to be erected by their preaching, &c.

^e συνελθόμενος. vide Rappellum ex Xen. p. 146. Herodot. p. 320, & seq.

^f These

sembled them together, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*^f, ye have heard from me: For John, indeed, baptized
 5 with water; but ye shall be baptized with the Holy Spirit within these few days.^g When
 6 therefore they were assembled together, they asked him, saying, ‘Lord, wilt thou^h at this
 7 ‘time restore the kingdom to Israel?’ But He said to them, ‘It is not for you to know those
 ‘times or seasons, which the Father hath re-
 ‘served in his own power. But ye shall receive
 8 ‘the power of the Holy Spirit, which is coming
 ‘upon you; and ye shall be my witnesses both in
 ‘Jerusalem, and in all Judea, and in Samaria,
 ‘and to the remotest part of the earth.’ And
 9 having spoken these things, while they were
 looking on, He was taken up; and a cloud re-
 ceived him out of their sight. And as they
 10 were attentively looking^k towards heaven, while He went up, behold, two^l men in white rai-
 ment stood near them; who also said, ‘Ye men
 11 ‘of Galilee, why do ye stand gazing up to
 ‘heaven? this Jesus, who is taken up from you
 ‘into

^f These words, though omitted in the original, are plainly implied; such a change of person being frequent in the N. T. and other ancient writers, though unusual in modern and Western authors.

^g Luke here resumes the thread of the story related in his Gospel chap. XXIV. 50.

^h *q. d.* Wilt thou break the Roman yoke, and erect the kingdom of the Messiah over Israel *at this time*. i. e. when the Spirit was poured on them in so extraordinary a manner.

ⁱ ΒΛΕΠΟΝΤΑΣ, ‘Behold,’ *v. Tr.*

^k ἀτενίζοντες.

^l i. e. two angels in human form.

B 2

^m About

‘ into heaven, shall so come in the same manner
 12 ‘ as ye have seen him going into heaven.’ Then
 they returned to Jerusalem, from the mount
 called Olivet, which is a sabbath-day’s journey ^m
 from Jerusalem.

13 And when they had entered *the city*, they
 ascended to an upper room, where abode both
 Peter, and James and John, and Andrew, Phi-
 lip and Thomas, Bartholomew and Matthew,
 James *the son* of Alphaeus, and Simon Zelotes,
 14 and Judas ⁿ *the brother* of James. All these
 ° unanimously persevered in prayer and suppli-
 cation, with the women, and Mary the mother
 of Jesus, and with his brethren.

15 **N**OW, in these days Peter, rising up in the
 midst of the disciples, said : (the number
 of the ^p persons together was about a hundred
 16 and twenty) ‘ Men *and* brethren ^q ! It was ne-
 ‘ cessary that this Scripture should be fulfilled,
 ‘ which the Holy Spirit spoke by the mouth of
 ‘ David concerning Judas, who became the
 17 ‘ guide of those that seized Jesus ; for he was
 ‘ numbered with us, and had obtained part of
 18 ‘ this ministry. Now, this man purchased ^r a
 ‘ field,

^m About an English mile.
 See the notes on Luke XXIV.
 50. *John* XI. 18.

ⁿ Or *Jude*, as he is called in
 the title of his Epistle, *v. Tr.*

^o *πσαν προσκαρτερουνης ὁμοθυ-
 μωδον.*

^p Literally *names*; but *ονματα*
 often signifies *persons*, (see *Rev.*
 III. 4. XI. 13.) which best suits

the English idiom.

^q Or rather *brethren*, *ανδρες
 αδελφοι*, the latter being taken
 adjectively in this place, for
 which reason I shall render it so
 in the sequel.

^r *i. e.* was the occasion of
 purchasing. Compare *Rom.* XIV.
 15. *1 Cor.* VII. 16.

‘ field with the reward of iniquity; and ^s falling
‘ down on his face, he burst asunder in the
‘ middle, and all his bowels gushed out.’ (‘ And 19
it was known to all the inhabitants of Jerusa-
lem; so that, in their tongue ^u, that field is called
AKELDAMA, that is, The Field of Blood.) ‘ For 20
‘ it is written in the book of Psalms ^x, “ Let his
“ habitation be desolate, and let there be no
“ inhabitant in it.” And, “ His office let ano-
“ ther take.” It is necessary therefore, that ^y of 21
‘ the men who have been conversant with us
‘ during all the time in which the Lord Jesus
‘ ^z went in and out among us, beginning from 22
‘ the baptism of John, even to the same day in
‘ which He was taken up from us, one of
‘ these should be made a witness with us of
‘ his resurrection.’ And they set up ^a two, Jo- 23
seph called Barsabas, who was surnamed Justus;
and Matthias. And praying, they said, ‘ Thou, 24
‘ Lord, who knowest the hearts of all, show
‘ which of these two thou hast chosen, to take 25
‘ part

^s *περὶ τὴν ἁγομένην*. See note on
Mat. XXVII. 5. The halter
probably broke; or else some
Jew cut him down, to conceal
the suicide.

^t I have, according to the
opinion of the best critics, in-
cluded this verse in a parenthesis,
as being the words of the histo-
rian, and not of Peter.

^u The Syro-Chaldaic, which
was at that time the vulgar lan-
guage of the Jews.

^x *Psa. LXIX. 25. CIX. 8*.
Thus while David prophesied

of the calamities that should
befall his persecutors, it was prob-
ably revealed to him that the
enemies and persecutors of
Christ should inherit those curses
in all their terror, and be yet
more miserable than those on
whom they were immediately
to fall.

^y *τὸν συνελθόντων*. Who have
accompanied, v. Tr.

^z *i. e.* lived familiarly with
us.

^a As candidates for the Apost-
leship, *ἐκλεκτοί*.

‘ part of this ministry and Apostleship, from
 ‘ which Judas by transgression is fallen, that he
 26 ‘ might go to his own place ^b.’ Then they
 gave out their lots, and the lot fell upon Mat-
 thias; and he was numbered with the eleven
 Apostles.

CHAP. 11. **A**ND when the day of Pentecost ^c was
 11. completely arrived, they were all ^d with
 2 unanimous affection in the same place. And
 on a sudden there came a sound from heaven,
 as of a rushing violent wind, and it filled all
 3 the house where they were sitting. And there
 appeared to them ^e divided tongues, as *it were*
 4 of fire; and it ^f rested upon each of them. And
 they were all filled with the Holy Spirit, and
 began to speak in ^g other tongues, as the Spi-
 5 rit gave them utterance ^h. Now, there were
 sojourning

^b To that place which God, in his righteous judgment, has appointed for the perpetrators of such enormous crimes, in the inviolable world.

^c This festival, to which vast numbers resorted, began that year on Saturday evening, according to the Jewish computation; and as the disciples were now assembled on the Sunday morning following, it might be said to be *completely arrived*, συμπληρωσθαι.

^d ὁμοθυμαδόν. They were unanimously assembled in the upper room mentioned above,

where they used to meet, particularly on the Lord's day.

^e *i. e.* Pyramidal flames, which were so parted as to end in several points, as an emblem of the diversity of languages with which they were endowed, immediately after this miraculous appearance.

^f *i. e.* one of the *tongues* or flames.

^g *i. e.* Different languages from what they had ever spoke, or understood, before.

^h ἐδίδου αὐτοῖς ἀποφθεγγεσθαι, *i. e.* gave them a power of expressing themselves.

ⁱ *i. e.* *Dutch*.

ⁱ sojourning at Jerusalem pious Jews, out of every nation under heaven. And when this report was spread abroad, the multitude came together; and they were confounded, because every one heard them speak in his own dialect. And they were all struck with amazement, and wondered, saying one to another, Behold, are not all these, who are speaking, Galileans? and how do we hear *them*, every one *of us*, in our own ^k native language? Parthians, and Medes, and ^l Elamites, and the inhabitants of Mesopotamia, and Judea, and Cappadocia, of Pontus and Asia, Phrygia and Pamphylia, of Egypt and the parts of Libya which are about Cyrenè, and Roman Sojourners, Jews and Profelytes, Cretans and Arabians, we ^m hear them speaking in our own tongues the wonderful works of God. And they were all amazed and ⁿ perplexed, saying one to another, What can this mean? But others, mocking, said, These men are filled with ^o sweet wine.

But Peter, standing up with the eleven, raised his

ⁱ ‘*Dwelling*,’ *v. Tr.* but it is plain that these devout Jews, were not inhabitants of Jerusalem, but resorted thither from all parts where they were dispersed, to the festival.

^k ‘*In which we were born*,’ *v. Tr.* but this literal rendering of the phrase does not well suit our idiom.

^l Or *Persians*; for Persia is called *Elam* in SS.

^m *He*, whether native Jews, Profelytes; or descendants from Jewish parents, dispersed in the countries here specified.

ⁿ Literally *doubled*. διππορον.

^o γλυκερος. There was no new wine or must at the feast of Pentecost; but the ancients had a method of preserving their wine sweet a long time, and such wines were very intoxicating.

B 4

P Or

his voice, and said to them, ‘Ye^p men of Ju-
 ‘ dea, and all ye inhabitants of Jerusalem, let
 ‘ this be known to you, and^q attend to my
 15 ‘ words! For these are not drunk, as ye sup-
 ‘ pose; since it is but the^r third hour of the
 16 ‘ day. But this is^s what was spoken by the
 17 ‘ prophet Joel: “And it shall come to pass in
 “ the last days^t, saith God, that I will pour
 “ out of my Spirit upon all flesh^u; and your sons
 “ and your daughters shall prophesy, and your
 “ young men shall see visions, and your old
 18 “ men shall dream^x dreams: Yea, in those days
 “ I will pour out of my Spirit upon my servants
 “ and upon my handmaids, and they shall pro-
 19 “ phesy. And I will shew^y prodigies in hea-
 “ ven above, and signs upon the earth beneath;
 20 “ blood, and fire, and^z a cloud of smoke: “The
 “ sun shall be turned into darkness, and the
 “ moon

^p Or rather *Jerus*, ἀνδρες Ιερουζαλμ, whether natives of Judea, or foreigners who profess the Jewish religion.

^q Literally *listen*, or *give ear*, ἐκωτίσασθε.

^r About nine of the clock in the morning. Josephus tells us, that the Jews did seldom eat or drink any thing, on feast days, till noon.

^s This is that great event foretold by Joel, chap. II. 28—32.

^t This was a phrase commonly used by the Jews to denote the times of the Messiah, when the Gospel, or *last dispensation* of divine grace, was to be published.

^u *i. e.* all nations, without distinction of Jew or Gentile.

^x *viz.* Divinely inspired and significant dreams.

^y *τεφαια*. This refers to the prodigies and signs which preceded the destruction of Jerusalem, and the blood and desolation that attended it. See *Jos. ph. B. Jud. L. VI. C. 5. L. IV. C. 4. and Tan. Hy. L. V. C. 13.*

^z Or *vapour*, ἀ-μυδα, which shall ascend from the ruins of your cities.

^a These phenomena seem to refer to the end of the world, and the final judgment.

“ moon into blood, before that great and ^b illustrious day of the Lord come. And it shall 21
 “ come to pass, *that* whoever ^c will call on
 “ the name of the Lord, shall be saved.” Ye 22
 “ men of Israel, hear these words ! Jesus of
 “ Nazareth, a man ^d recommended to you by
 “ God, by ^e powerful operations, and wonders,
 “ and signs, which God wrought by him in the
 “ midst of you, as ye yourselves also know : Him 23
 “ you seized, being delivered up by the deter-
 “ minate counsel and prescience of God, and,
 “ by the hands of sinners, have crucified and
 “ slain ; whom God hath raised up, having 24
 “ loosed the ^f pains of death ; as it was not pos-
 “ sible that He should be held under by it. For 25
 “ David saith concerning Him ^g, “ I have re-
 “ garded the Lord as always before me ; for he
 “ is at my right hand, that I should not be
 “ moved : therefore my heart rejoiced, and my 26
 “ tongue exulted ; moreover, my flesh also
 “ ^h shall rest in hope : because thou wilt not 27
 “ leave my soul in ⁱ H A D E S ; nor wilt thou
 “ suffer

^b ἐπιφανῆ. The day in which he will appear to judge the world, and to display his justice, &c.

^c Or *invoke the name*, &c. *i. e.* whoever shall embrace the Gospel, and worship the Lord according to that perfect dispensation.

^d ἀποδεικνυμενον, *i. e.* pointed out to you by miracles, &c.

^e δυνάμεσι, *i. e.* miraculous powers.

^f *i. e.* The state of confine-

ment, to which the pains of death had brought him.

^g This passage (*Psa.* XVI. 8. & *seq.*) is here quoted in the words of the Greek translation, which is something different from the Hebrew original.

^h *Shall dwell*, κατοικηῶσι, in the grave, as the ‘ prisoner of ‘ hope.’

ⁱ *i. e.* In the invisible world, or state of separate spirits, and not hell, the place of torments.

^k Literally,

- “^k suffer thy Holy One to see corruption.
 28 “ Thou hast made known to me the ways of
 “ life ; thou wilt fill me with ^l joy in thy pre-
 29 ‘ fence.” ^m Brethren ! ⁿ permit me to speak
 ‘ freely to you concerning the patriarch David,
 ‘ that he is both dead and buried ; and his se-
 30 ‘ pulchre is among us to this day. Therefore
 ‘ being a prophet, and knowing that God had
 ‘ sworn to him with an oath, That of the fruit
 ‘ of his loins, he would, according to the flesh,
 31 ‘ raise up the Messiah to sit on his throne ; he,
 ‘ foreseeing *this*, spoke of the resurrection of
 ‘ Christ, *viz.* that his soul should not be left in
 32 ‘ HADES, nor his flesh see corruption. This Je-
 ‘ sus God hath raised up, of which we all are
 33 ‘ witnesses. Being exalted, therefore, to the
 ‘ right hand of God, and having received the
 ‘ promise of the Holy Spirit from the Father,
 ‘ He hath shed forth this, which you now see
 34 ‘ and hear. For David is not ascended into
 ‘ heaven : but he saith, “ The L O R D said
 “ to my Lord, Sit thou on my right hand,
 35 “ until I make thine enemies thy footstool °.”
 36 ‘ Therefore, let all the house of Israel assuredly
 ‘ know,

^k Literally, *give—to see*, &c. *δωσεις ιδειν.*

^l I have rendered *μετα του προσωπου σου* more agreeable to the Hebrew original, than the Greek translation.

^m *Ἀδελφοι ἀδελφοι.* See note (†) on chap. I. 16.

ⁿ *ἐξεν εἶπεν μετα παρησιας,*

which some render, *I may tell you with assurance.*

^o See *Psa. CX. 1. i. e.* Until I lay them prostrate at thy feet, that thou mayest trample upon them as entirely subdued. It was a custom among the ancients to trample upon the vanquished, dead or alive.

‘ know, that God hath made this Jesus, whom
‘ ye have crucified, Lord and ^p Messiah.’

Now when they heard *these words*, they were 37
pierced to the heart, and said to Peter, and the
rest of the Apostles, ‘ Brethren, what shall we
‘ do?’ Then Peter said to them, ‘ Repent, and 38
‘ be baptized every one of you in the name of
‘ Jesus Christ, ^q for the remission of sins; and
‘ ye shall receive the gift of the Holy Spirit.
‘ For the promise ^r is to you, and to your chil- 39
‘ dren, and to ^s all those who are afar off,
‘ even as many as the Lord our God shall
‘ call.’ With many other words besides, he 40
testified and exhorted, saying, ‘ ^t Save yourselves
‘ from this perverse generation!’ Then those 41
who gladly ^u received his word were baptized;
and that very day, about three thousand souls
were added *to them* ^x.

And they continued stedfast in the doctrine 42
and ^y fellowship of the Apostles, and in break-
ing

^p i. e. Anointed or Christ, in the Gospel.
Χριστον.

^q i. e. That your sins may be forgiven; for without baptism, where it may be had, there is no remission of sins, or title to the new Covenant of Grace.

^r Of forgiveness of sin by baptism, and the happy consequences of it, *viz.* the Divine favour, and sanctifying influences of the Spirit.

^s i. e. The remotest nations and latest posterity, who will listen to the voice of God calling them to repentance, &c.

^t i. e. Renounce that obstinate infidelity in which you are joined with those who crucified the Messiah, that you may escape the temporal and eternal destruction that awaits them.

^u Or *with readiness* of mind, *ασμενως*.

^x i. e. the disciples, or Christians.

^y In the most intimate friendship and communion; for they not only lived in one society, and partook of the Eucharist together, but sold their possessions,

43 ing of bread, and in prayers. Then fear came
 upon every soul : and many miracles and signs
 44 were wrought by the Apostles. And all who
 believed were in the same place ; and they had
 45 all things in common, and sold their possessions
 and effects, and divided them ² to all, as every
 46 one had necessity. And they continued unani-
 mously in the temple every day ^a ; and breaking
 bread from house to ^b house, they partook of
 their food with gladness and simplicity of heart,
 47 praising God, and being in favour with all the
 people. And the Lord daily added to the church
 those who were saved ^c.

CHAP. III. **N**OW, ^d about that time, Peter and John
 went up to the temple, at the hour of
 2 prayer, *viz.* the ^e ninth. And a certain man,
 who had been lame from his mother's womb,
 was carried *thither*, whom they laid daily at
 the gate of the temple which is called ^f Beautiful,
 to

sions, and put the money in the common stock. Peculiar reasons made this community of goods eligible, at that time ; but it plainly appears from many other passages in the N. T. that it was never intended for a general practice.

² *i. e.* the price of their estates, &c.

^a καὶ ἡμέραν, during the appointed hours of daily prayers.

^b Each family making entertainments for their brethren, and hospitably receiving the sojourners at Jerusalem, with disinterestedness, devotion, and sincerity of heart.

^c σωζομενους. Saved from the approaching destruction of the Jewish nation, and from future endless punishment.

^d ἐπὶ το αὐτο. 'Together,' *v. Tr.* See *Grætius in loc.*

^e The ninth Jewish hour answers, nearly, to three of the clock in the afternoon, which was the time of the evening sacrifice, prayers, &c.

^f This *Beautiful gate*, which was added by Herod to the court of the Gentiles, was thirty cubits high, and fifteen broad, and made of Corinthian brass of curious workmanship.

^g κτενισα

to ask alms of those who entered into the temple; who, seeing Peter and John about to go into the temple, asked an alms. But Peter, with John, looking attentively upon him, said, 'Look on us!' And he ^g fixed his eyes upon them, expecting to receive something from them. Then Peter said, 'Silver and gold have I none; but what I have, that I give thee: In the name of Jesus Christ ^h the Nazarene, rise up, and walk!' And taking him by the right hand, he raised *him* up; and immediately his feet and ankle-bones were strengthened. And, leaping up, he stood and walked, and entered with them into the temple, walking, and ⁱ exulting, and praising God. And all the people saw him walking, and praising God; but knowing that this was he who had been sitting, for alms, at the Beautiful gate of the temple, they were filled with astonishment and ecstasy at that which had befallen him.

And while the lame man, who was healed, was laying hold of Peter and John, all the people ran together to them in the portico which is called Solomon's, greatly wondering. And Peter, seeing this, answered the people ^k, — 'Ye men of Israel, why do ye wonder at this? or

^g ἀτενίσας—εἰσέβλεψεν.

^h ναζαρεῖος, the Nazarene, whom the Jews have rejected, &c.

ⁱ Compare *Isa.* XXXV. 6. which is thus paraphrased by Pope:

———— 'The lame his crutch forgo,

' And leap exulting, like the bounding roe.'

^k Who were earnestly enquiring into the circumstances of the cure.

- ' or why do ye look so earnestly on us, as if
 ' by our own power or piety we had caused this
 13 ' man to walk? The God of Abraham, and of
 ' Isaac, and of Jacob,—the God of our fathers
 ' hath glorified his Son Jesus; whom ye de-
 ' livered up, and denied ^l in the presence of
 ' Pilate, when he was determined to release *him*.
 14 ' But ye denied the HOLY and the JUST ONE,
 ' and desired that a murderer ^m might be granted
 15 ' to you, and killed ⁿ the Prince of life; whom
 ' God hath raised from the dead, of which we
 16 ' are witnesses. And his name ^o (through faith
 ' in his name) hath strengthened this man
 ' whom ye see and know; yea, the faith which
 ' is by him ^p, hath given him this perfect found-
 17 ' ness in the presence of you all. And now,
 ' brethren, I am sensible that ye did *it* through
 18 ' ignorance, as *did* also your ^q Rulers. But
 ' God hath thus accomplished those things, which
 ' he had foretold by the mouth of all his pro-
 ' phets, *viz.* That the Messiah should suffer.
 19 ' Repent therefore, and be converted, that so
 ' your sins may be blotted out; that the ^r times
 ' of

^l i. e. *rejected or renounced.*

^m *viz.* Barabbas.

ⁿ Him to whom the Father
 ' had given to have life in him-
 ' self, and had appointed to
 ' conduct his followers to life
 ' and glory. There is a fine
 ' contrast here between the *Prince*
 ' of life, and the murderer, or
 ' destroyer of life, for whom they
 ' had interceded.

^o The construction of this
 verse in the original is some-
 thing perplexed; but I think
 the sense is rendered plainer by
 the parenthesis.

^p *viz.* Christ; i. e. faith in
 God through Christ.

^q By whom you were led on
 and incited to do it.

^r i. e. The time of the con-
 version of the Jews, which will
 probably

' of refreshment may come from the presence
 ' of the Lord, and that he may send Jesus ²⁰
 ' Christ, who was before preached ^s to you ;
 ' whom, indeed, heaven must receive, until ²¹
 ' the times of restitution of all things, concern-
 ' ing which ^t God hath spoken by the mouth of
 ' all his holy prophets, from ^u the beginning of
 ' time. For Moses said to the fathers, " The ²²
 " Lord your God shall raise up a Prophet to
 " you, among your brethren, like me ; Him ye
 " shall ^x hear in all things, whatever he shall
 " say to you. And it shall come to pass, *that* ²³
 " every soul, who will not hear that Prophet,
 " shall be destroyed from among the people."
 ' Yea, and all the prophets from ^y Samuel, and ²⁴
 ' those who follow after, as many as have
 ' spoken, have also foretold these days. Ye ²⁵
 ' are the children of the prophets, and ^z of the
 ' Covenant which God constituted with our fa-
 ' thers, saying to Abraham, " ^a And in thy seed
 " shall

probably be attended with joy and prosperity ; and will open a speedy way to the restitution of all things, by our Lord's descent from heaven, &c.

^s Several ancient MSS. read, and the Fathers quote, *πρὸς κρίσιν*, before appointed to judge the world, &c. instead of *πρὸς ἐκκλήσιν*.

^t *ὁ* The great day, when God will rectify all the seeming irregularities of his present dispensations.

^u *ἀπ' αἰῶνος*. The generality of the prophecies, in all ages,

refer to these important events. Compare *Luke* I. 70.

^x *i. e.* You shall hearken to his words, and obey his precepts. See *Deut.* XVIII. 15, 18, 19.

^y He was the earliest prophet, next to Moses. Compare *1 Sam.* II. 10. *2 Sam.* XXIII. 3—5.

^z *i. e.* Heirs of the covenant, as being descendants from the Patriarchs, with whom it was made.

^a Compare *Gen.* XII. 3. XVIII. 18. XXII. 18.

^b *i. e.*

“ shall all the families of the earth be blessed.”

- 26 ‘ To you first, God, having raised up his Son
 ‘ Jesus, sent him to bless you ; ^b every one of
 ‘ you turning from your iniquities.’

CHAP.

IV.

- A**ND while they ^c were speaking to the
 people, the Priests and ^d the Captain of the
 temple, and the Sadduces, came upon them ;
 2 being grieved that they taught the people, and
 preached, ^e through Jesus, the resurrection from
 3 the dead. And they laid hands on them, and
 put them in custody until the next day ; for it
 4 was now evening. However, many of those,
 who had heard the word, believed ; and the
 number of the men was about five thousand ^f.
 5 Now, it came to pass on the next day, that their
 6 Rulers, and Elders, and Scribes, and Annas the
 High-Priest, and Caiaphas, and John, and A-
 lexander, and as many as were of the kindred
 of the High-Priest, were assembled together at
 7 Jerusalem. And having set them in the midst ^g,
 they questioned them, saying, By what power,
 8 or in what name, have ye done this ? Then Pe-
 ter, filled with the Holy Spirit, said to them,
 ‘ Ye Rulers of the people, and Elders of Is-
 9 rael ! if we are this day examined concerning
 ‘ the

^b *i. e.* every one among you, who turns from sin, shall be entitled to his blessing. *εἰς τὸ ἀποστρέφειν ἑκάστων, &c.* ‘ in turn-
 ‘ ing away every one of you from
 ‘ his iniquities,’ says the *v. Tr.*
 which could not be literally true.

^c Peter and John.

^d See note on *Luke XXII. 52.*

^e *i. e.* the resurrection exemplified in the person of Jesus.

^f Including those who had been converted before.

^g Of the assembly, or Sanhedrim, where criminals used to stand to be tried.

the good deed done to the impotent man, by
 ' what means he is cured ; be it known to you 10
 ' all, and to all the people of Israel, that by the
 ' name of Jesus Christ the Nazarene, whom ye
 ' crucified,—whom God hath raised from the
 ' dead,—*even* by Him doth this man stand
 ' here before you, ^h sound. This is the ⁱ stone 11
 ' that was set at nought by you builders, which
 ' is become the head of the corner. And there 12
 ' is salvation in no other ; neither is there any
 ' other name under heaven given among men,
 ' in which we must be saved.'

Now, when they saw ^k the boldness of Peter 13
 and John, and perceived that they were ^l mean
 and illiterate men, they were astonished ; and
 they knew them, that they had been with
 Jesus. But, seeing the man who was cured 14
 standing with them, they had nothing to say
 against it. Then having commanded them to 15
 go aside out of the Council, they conferred
 among themselves, saying, What shall we do 16
 to these men ? for that indeed a signal miracle
 hath been done by them, *is* manifest to all the
 inhabitants of Jerusalem ; and we cannot deny
it. But, that it may not spread farther among 17
 the people, let us strictly threaten them that
 they speak no more to any man in this Name.

And

^b Or *in perfect health* and vigour, *ivyns*.

ⁱ Compare *Psa. CXVIII. 22*.

^k Or *freedom of speech*, *παρρησιαν*.

^l *ιδιωται. i. e. men of private*

VOL. II.

sations ; but the word does not import any want of natural good sense, nor *ignorance* of the matter in debate, as the *v. Tr.* intimates.

18 And having called them, they gave them charge
 not to speak at all, or teach, in the name of
 19 Jesus. But Peter and John, answering them, said,
 ‘ Whether it be right in the sight of God, to
 ‘ hearken ^m to you rather than to God, judge
 20 ‘ ye. For we cannot but speak the things
 21 ‘ which we have seen and heard.’ Then, having
 further threatened them, they let them go;
 finding nothing for which they might punish
 them, because of the people, since all glorified
 22 God for that which was done : for the man was
 above forty years old, on whom this miracle of
 healing was wrought.

23 And being dismissed, they went to their own
 company, and related all that the Chief-priests
 24 and Elders had said to them. And when they
 heard *it*, they raised their voice with one accord to
 God, and said, ‘ Lord, thou *art* the God, who
 ‘ made heaven and earth, and the sea, and
 25 ‘ all things that are in them ! who, hast said,
 ‘ by the mouth of thy servant David,’ “ ⁿ Why
 “ did the heathen rage, and the people imagine
 26 “ vain things ? The kings of the earth stood
 “ up, and the rulers were gathered together,
 “ against the Lord, and against his ^o Anointed.”
 27 ‘ For, of a truth, against thy holy Son Jesus
 ‘ whom thou hast anointed, both Herod and
 ‘ Pontius Pilate, with the Gentiles and the
 ‘ people of Israel, ^p were gathered together,
 28 ‘ to do whatever thy hand and thy counsel had
 ‘ determined

^m Or *obey you*, &c. ὑπακούετε.

ⁿ See *Psa*, 11. 1, 2.

^o Χριστός, *Christ*, or *Messiah*.

^p Or *combined together*.

^q See

‘ determined before to be done ^a. And now, ²⁹
 ‘ O Lord, ^r regard their threatenings ! and grant
 ‘ to thy servants, that they may speak thy
 ‘ word with all boldness and freedom ^s ; by ³⁰
 ‘ stretching out thy hand, so that cures, and
 ‘ signs, and miracles may be performed by the
 ‘ name of thy holy son Jesus.’ And while ³¹
 they were praying, the place in which they
 were assembled was shaken ; and they were
 all filled with the Holy Spirit, and spoke the
 word of God with boldness.

NOW, the multitude of believers were of one ³²
 heart, and of one soul : nor did any one
 call any of his possessions his own ^t ; but all
 things were in common among them. And ³³
 with great power did the Apostles give the testi-
 mony of the resurrection of the Lord Jesus ;
 and great grace was upon them all. Neither ³⁴
 was there any indigent person among them ;
 for as many as were possessors of lands or
 houses, having sold them, brought the prices of
 the things which were sold, and laid *them* ³⁵
 down at the feet of the Apostles ; and distribu-
 tion was made to every one, according as he
 had need.

Now Joses, who by the Apostles was surnamed ³⁶
 Barnabas, (that is, being interpreted, The son
 of consolation) a Levite, a native of Cyprus,
 being possessed of an estate, sold *it*, and brought ³⁷
 the

^a See note on *Luke XXII. 22.*

^r Literally *look upon, επιθε.*

^s μετα παρησιας πασης.

^t See note on chap. II. 44.

C 2

^u Hence.

the money, and laid *it* at the feet of the Apostles.

CHAP. V. But a certain man named Ananias, with Sapphira his wife, sold an estate, and secreted *part* of the price, his wife also being conscious of *it*; and bringing a certain part, he laid *it* at the feet of the Apostles. But Peter said, O Ananias, why hath Satan filled thy heart that thou shouldest lie to the Holy Spirit, and secret *part* of the price of the land? While it remained, was it not thine? and when it was sold, was it not in thine own power ^u? why didst thou propose this thing in thine heart? Thou hast not lied to men, but to God. Then Ananias, hearing these words, fell down, and ^x expired. And great dread came on all who heard these things. And the young men arose, and ^y bound him up; and carrying *him* out, they buried *him*. Now it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter said to her, Tell me whether ye sold the land for so much? And she said, Yes, for so much. Then Peter said to her, How is it that ye have agreed together to tempt the Spirit of the Lord?—Behold, the feet of those who have buried thy husband *are* at the door, and shall carry thee out! Then she fell down immediately at his feet, and expired.

^u Hence it evidently appears that Christian converts were not obliged to sell their estates, for the benefit of the poor.

^x ἐξέψυχεν. such a severity was but just, considering his compli-

cated guilt of hypocrisy, covetousness, fraud, impiety, &c.

^y Or *wrapped him up* in his mantle, without any funeral ceremony.

pired. And the young men, coming in, found her dead; and, carrying *her* out, they buried *her* by her husband. And a great awe came upon the whole church, and on all who heard these things. 11

And many signs and wonders were wrought by the hands of the Apostles, among the people: and they were all unanimously in Solomon's portico; but none of the rest presumed to join himself to them: However, the people magnified them. And believers were the more ^z added to the Lord, multitudes both of men and women; so that they brought out the sick into the streets, and laid *them* on beds and couches, that at least the shadow of Peter, as he came by, might overshadow some of them. There came also a multitude from the cities round about to Jerusalem, bringing the sick, and those who were troubled with impure spirits; who were all healed. 12 13 14 15 16

Then the High-Priest rose up, and all those who were with him, which was the sect of the Sadduces; and they were filled with indignation, and laid their hands on the Apostles, and put them in the common prison. But in the night, an angel of the Lord, opened the doors of the prison; and bringing them out, said, Go, and, standing in the temple, speak to the people all the words of ^a this life. And having heard 17 18 19 20 21

^z *i. e.* more willingly, and in greater numbers, *μαλλον*.

^a *i. e.* this glorious gospel,

in which *life*, and immortality are brought to light.

heard *him*, they went into the temple early in morning, and taught. But the High Priest being come, and those who were with him, they called the ^b council together, even the whole senate of the children of Israel, and sent to the prison to have them brought forth.

22 But when the officers came, they found them not in the prison; then returning, they made their

23 report, saying, The prison, indeed, we found shut with all security, and the keepers standing without, before the doors; but, when we had

24 opened *them*, we found no one within. Now, when the High-Priest, and the Captain of the temple, and the Chief-priests, heard these things, they doubted concerning them, what this could

25 be. But one came and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the peo-

26 ple. Then the Captain went with the officers, and brought them, not by violence, for they feared the people, lest they should be stoned.

27 And having brought them, they set *them* before the Sanhedrim. And the High-priest asked

28 them, saying, Did we not strictly charge you, that ye should not teach in this Name? and, behold, ye have filled Jerusalem with your doctrine, and would fain bring the blood of

29 this man upon us ^c. Then Peter and the *other* Apostles answering said, ' We ought to
' obey

^b Or the *Sanhedrim*, and all the Elders of Israel.

^c *i. e.* by incensing the po-

pulace against us, to stone, or tear us to pieces.

^d Literally

‘ obey God rather than men. The God of 30
 ‘ our fathers hath raised up Jesus, whom ye
 ‘ slew, and hanged on a tree; him hath God 31
 ‘ exalted at his right hand, a Prince and a Sa-
 ‘ viour; to give repentance to Israel, and for-
 ‘ giveness of sins. And we are his witnesses 32
 ‘ of these things, and the Holy Spirit also, whom
 ‘ God hath given to those that obey him.’

Now when they heard *this*, they were ^d en- 33
 raged, and consulted how they might put them
 to death. Then ‘a certain Pharisee, named 34
 Gamaliel, a Doctor of the Law, in great esteem
 among all the people, rose up in the council,
 and commanded to put the Apostles out for a
 little time; and he said to them, ‘ Ye men of 35
 ‘ Israel! take heed to yourselves, what ye are
 ‘ about to do with regard to these men. For 36
 ‘ before these days Theudas arose, pretending
 ‘ that he was some extraordinary person, to
 ‘ whom a number of men, about four hundred
 ‘ adhered; who was slain, and all that ^e obeyed
 ‘ him were dispersed, and came to nothing.
 ‘ After him arose Judas the Galilean, in the 37
 ‘ days of the ^f enrollment, and drew a mul-
 ‘ titude of people after him; he also was de-
 ‘ stroyed, and all who obeyed him were dis-
 ‘ persed. And ^g in the present case, I say to 38
 ‘ you, Refrain from these men, and let them
 ‘ alone;

^d Literally, *grinded their teeth*,
 διεπριονίλο.

^e Or *were persuaded* to follow
 him, επιδοίλο.

^f When the Jews were registe-

red by the Romans, in order to
 be taxed.

^g τα νυν, i. e. with regard to
 the affair now under considera-
 tion.

39 ' alone ; (for if this counsel, or this work, be
 ' of men, it will come to nothing ; but if it be
 ' God, ye cannot ^h defeat it.) Lest ye be found
 40 ' ⁱ opposers of God.' Then they ^k agreed to
 him : and having called in the Apostles, and
 scourged *them*, they charged them not to speak
 41 in the name of Jesus, and released them. And
 they departed from the presence of the council,
 rejoicing that they were counted worthy to be
 exposed to infamy for the sake of his name.
 42 And they ceased not to teach and preach Jesus
 the Messiah daily in the temple, and from house
 to house.

CHAP. VI. **N**OW in those days, the number of the
 disciples being multiplied, there arose a mur-
 muring of the ^l Grecians against the ^m Hebrews ;
 because their widows were neglected in the daily
 2 ministration ⁿ. Then the Twelve, having called
 together the multitude of the disciples, said, ' It
 ' is not agreeable that we should leave the word
 3 ' of God, and wait at tables. Therefore, bre-
 ' thren, look out from among yourselves seven
 ' men of an ^o attested character, full of the
 ' Holy

^h καταλυω signifies literally
to dissolve.

ⁱ Σειμαχοι. *to fight against
 God, v. Tr.*

^k Or *yielded* to his advice, af-
 sented to what he said.

^l Or *Hellenists, i. e.* foreign
 Jews, who used the Greek lan-
 guage in their synagogues, &c.
 and had been converted to

Christianity.

^m Or Natives of Judca, who
 used the Hebrew or Syriac lan-
 guage.

ⁿ *i. e.* in the distribution of
 the charities appropriated to
 the poor.

^o μαρτυρουμενους, *idoneo testi-
 monio ornatos.*

‘ Holy Spirit and wisdom, whom we may ^p ap-
 ‘ point over this business. But we will constantly 4
 ‘ attend to prayer, and to the ministry of the
 ‘ word.’ And the speech was agreeable to the 5
 whole multitude. And they chose ^q Stephen,
 a man full of faith and of the Holy Spirit, and
 Philip, and Prochorus, and Nicanor, and Ti-
 mon, and Parmenas, and Nicolas of Antioch
 a proselyte; whom they presented to the Apost- 6
 les: And they, having prayed, laid *their* hands
 upon them. And the word of God increased, 7
 and the number of the disciples in Jerusalem
 was greatly multiplied, and a great many of
 the priests became obedient to the faith.

NOW Stephen, being full of faith and 8
 power, performed great wonders and mi-
 racles among the people. Then there arose 9
 some of the synagogue, which is called *that* of
 the ^r Libertines, and Cyrenians, and Alexandrians,
 and those of Cilicia, and Asia, disputing with
 Stephen. And they were not able to stand 10
 against the wisdom and the spirit, with which
 he spoke. Then they suborned men, who said, 11
 We have heard him speak blasphemous words
 against Moses, and God. And they stirred up 12
 the

^p Or *set over*. Several English Editions of the N. T. instead of *We*, have *YE may appoint*; which appears to have been a wilful corruption, first introduced during Cromwell’s Protectorship, in favour of Lay-ordination.

^q *i. e.* elected to be *Deacons*;

so called because it was their office to *minister*, διακονειν, to the poor.

^r *i. e.* the children of *Freed-men*, or emancipated Jewish captives; who had been carried to Rome, but afterwards set at Liberty.

^s *i. e.*

the people, and the Elders and Scribes; and coming upon *him*, they seized him, and brought *him* to the Sanhedrim: And they set up false witnesses, who said, This man is incessantly speaking blasphemous words against this Holy Place and the Law. For we have heard him say, that this Jesus of Nazareth will destroy this place, and change ^s the customs which Moses delivered us. And all who were sitting in the council, looking attentively on him, saw his countenance like the face of an angel ^t.

CHAP. VII. Then the High-Priest said, Are these things so ^u? And he said, ‘ Men, brethren, and fathers, hear *me*! The God of glory appeared ‘ to our father Abraham, while he was in Mesopotamia, before he dwelled in Haran, and ‘ said to him ^x, “ Get thee out of thy country, “ and from thy kindred, and come into a land “ which I will shew thee.” ‘ Then departing ‘ from the land of the Chaldeans, he dwelled ‘ in Haran; and from thence, after his father ‘ died, He ^y removed him into this land which ‘ ye now inhabit. And He gave him no inheritance in it, not even to set his foot on ^z; yet ‘ He promised to give it to him for a possession, ‘ even to his seed after him, when he had ‘ no child ^a. And God spoke thus, “ That “ his

^s *i. e.* The rites and ceremonies of the temple-worship.

^t His face, probably, shone with a supernatural splendor, like that of Moses, *Exod.* XXIV. 29.

^u *i. e.* As the witnesses have deposed.

^x See Gen. XII. 1.

^y *i. e.* God caused him to remove.

^z *i. e.* the dimension of the sole of his foot, *ἔνθα ποδός, vestigium pedis.*

^a And, humanly speaking, was not likely ever to have any issue.

^b *i. e.*

“ his seed should sojourn in a foreign land ;
 “ and they shall enslave, and treat them ill
 “ four hundred years. And the nation, by 7
 “ which they shall be enslaved, I will judge,
 “ said God ; and afterwards they shall come
 “ out, and serve me in this place.” And He 8
 “ gave him the covenant of Circumcision ; and so
 “ he begat Isaac, and circumcised him on the
 “ eighth day : And Isaac *begat* Jacob, and Jacob
 “ the twelve patriarchs. And the patriarchs, 9
 “ moved with envy, sold Joseph into Egypt :
 “ However, God was with him, and deliver- 10
 “ ed him out of all his afflictions, and gave
 “ him favour and wisdom in the sight of Pharaoh
 “ king of Egypt ; and he constituted him gover-
 “ nor over Egypt, and all his house. Now, a fa- 11
 “ mine came upon the whole land of Egypt,
 “ and Canaan, with great affliction ; and our
 “ fathers did not find sustenance. But Jacob, 12
 “ hearing that there was corn in Egypt, sent
 “ out our fathers ^b first : And the second *time*, 13
 “ Joseph was made known to his brethren ;
 “ and the family of Joseph was discovered to
 “ Pharaoh. Then Joseph sent, and invited his 14
 “ father Jacob, and all his kindred to him,
 “ amounting ^c to seventy-five Souls. Jacob then 15
 “ went down to Egypt, and he and our fathers
 “ died *there* ; And they were carried from thence 16
 “ to Sychem, and laid in the sepulchre, which
 “ ^d Abraham had bought for a Sum of money
 of

^b *i. e.* the ten Patriarchs.

^c Including eleven wives, and exclusive of Jacob, Joseph and

his children, who are enumerated in *Gen.* XLVI. 26, 27.

^d This passage has suffered something

- 17 ' of the sons of Hamor, *the father* of Shechem.
 18 ' But as the time of the promise, which God
 19 ' had sworn to Abraham, drew near, the
 20 ' people increased and multiplied in Egypt, un-
 21 ' til another king arose who had not known
 22 ' Joseph. He, forming crafty designs against
 23 ' our nation, treated our fathers ill ; by causing
 24 ' their infants to be exposed, that their race
 25 ' might perish. At which time, Moses was born ;
 ' and he was ^e exceeding beautiful, and was
 ' nursed in the house of his father three months :
 ' and being exposed, the daughter of Pha-
 ' roah took him up, and educated him ^f for
 ' her own son. And Moses was instructed
 ' in all the ^g wisdom of the Egyptians, and
 ' was mighty in words and in works. But
 ' when he was arrived at the full age of forty
 ' years, it came into his heart to visit his brethren,
 ' the children of Israel. And ^h seeing one of
 ' *them* injured, he defended *him*, and aveng-
 ' ed him that was oppressed, smiting the
 ' Egyptian : And he supposed that his brethren
 ' would

something by the addition or omission of transcribers ; for the field and sepulchre at Sychem, in which Joseph and the patriarchs were buried, was purchased by Jacob ; though Jacob himself was buried in the cave of Machpelah which Abraham had purchased of Ephron the Hittite. Some other inaccuracies in this discourse of Stephen, I am persuaded, are owing to the same cause ; for it appears from the

various readings, that the N. T. is not free from slight errors of Transcribers.

^e ἀστέιος τῷ θεῷ, Literally *fair to God*, or divinely fair.

^f i. e. As her adopted son.

^g Geography, Geometry, Arithmetic, Astronomy, Natural History, Physic, and Hieroglyphics, are all mentioned by ancient authors as branches of the Egyptian learning.

^h See *Exod.* II. 11, 12.

ⁱ διδάσκειν

' would have understood, that God, ⁱ would
 ' deliver them by his hand ; but they did not
 ' understand *it*. And, the next day, he ^k saw 26
 ' them ^l as they were quarrelling, and would
 ' have persuaded them to peace, saying, Men,
 ' ye are brethren ; why do you injure one
 ' another ? But he, who injured his neighbour, 27
 ' thrust him away, saying, Who made thee a
 ' ruler and a judge over us ? Dost thou intend 28
 ' to kill me, as thou didst kill the Egyptian
 ' yesterday ? Then Moses fled at this saying, 29
 ' and became a sojourner in the land of Midian ;
 ' where he begat two sons. And when forty 30
 ' years were fulfilled, an angel of the Lord ap-
 ' peared to him in the wilderness of mount
 ' Sinai, in a flame of fire in a bush. And Moses 31
 ' seeing *it*, wondered at the vision ; and as he
 ' drew near to observe *it*, the voice of the Lord
 ' came to him, *saying*, " I *am* the God of 32
 " thy fathers, the God of Abraham, and the
 " God of Isaac, and the God of Jacob." But
 ' Moses trembled, and durst not behold ^m.
 ' Then the Lord said to him, " Loose ⁿ thy 33
 " shoes from thy feet ; for the place on which
 " thou standest is holy ground. I have surely seen 34
 " the ill treatment of my people, who are in E-
 " gypt ; and I have heard their groaning, and am
 " come

ⁱ δίδωμι αυτοῖς σωτηρίαν, literally, *would give them salvation*,
i. e. deliverance from slavery.

^k ὥρθη, *was seen* by them.

^l *i. e.* the two Israelites who were fighting.

^m Or, survey it attentively,

as he designed.

ⁿ It was a ceremony of respect in the east, to put off the shoes or sandals when approaching a superior, lest any of the dirt cleaving to them should be brought near him.

“ come down to deliver them: And now,
 35 “ come, I will send thee to Egypt.” ‘ This
 ‘ Moses, whom they rejected, saying, Who
 ‘ made thee a ruler and a judge?—Him did God
 ‘ send, by the hands of the angel who appeared
 ‘ to him in the bush, *to be* a Ruler and a Deli-
 36 ‘ verer °. He led them out, doing wonders and
 ‘ signs in the land of Egypt, and in the Red
 ‘ sea, and in the wilderness for forty years:
 37 ‘ This is that Moses who said ^p to the children
 ‘ of Israel,’ “ A prophet shall the Lord your
 ‘ God raise up to you of your brethren, like
 38 “ me; Him shall ye hear.” ‘ This is he,
 ‘ ^q who was in the assembly in the desert, with
 ‘ the angel who spoke to him on mount Sinai,
 ‘ and *with* our fathers; who received the ^r Lively
 39 ‘ Oracles, to give to us. To whom our fathers
 ‘ would not be obedient; but ^s thrust *him* from
 ‘ them, and, in their hearts, returned to Egypt,
 40 ‘ saying to Aaron, “ Make us gods to go before
 ‘ us; for this Moses who brought us out of the
 ‘ land of Egypt,---we know not what is become
 41 “ of him.” ‘ And they made a calf in those
 ‘ days; and offered sacrifice to *that* idol, and
 ‘ rejoiced in the works of their own hands.
 42 ‘ But God ^t turned, and gave them up to
 ‘ worship the host of heaven; as it is written
 ‘ in

° Or Redeemer, λυτρωτην.

^p In Deut. XVIII. 15.

^q viz. Moses who received the law on mount Sinai.

^r Those oracles, which are full of Divine *life* and energy, and lead us to eternal *life* and

happiness.

^s Or, *rejected*, απωσαντο, See above ver. 27.

^t i. e. as it were *turned* his face away, being provoked by their idolatry, and at length gave them up, &c.

^u See

‘ in the book of the prophets ^u, “ O house
 “ of Israel, did ye offer ^x to me victims, and sacri-
 “ fices, by the space of forty years in the de-
 “ sert? And ye have taken up the tabernacle of 43
 “ ^y Moloch, and the star of your god Remphan,
 “ figures which ye made, that ye might worship
 “ them; and I will carry you away beyond
 “ Babylon ^z.” Our fathers had the tabernacle of 44
 ‘ the testimony in the wilderness, as He who
 ‘ spoke to Moses, that he should make it
 ‘ according to the model which he had seen,
 ‘ had appointed. Which also our fathers, ha- 45
 ‘ ving received, brought in with Joshua to the
 ‘ possession of the Gentiles, whom God drove
 ‘ out before the face of our fathers until the
 ‘ days of David; who found favour before 46
 ‘ God, and desired to find a ^a dwelling for the
 ‘ God of Jacob. But Solomon built him a 47
 ‘ house. However, the Most High doth not 48
 ‘ dwell in temples made with hands; as the
 ‘ prophet ^b saith,’ “ Heaven is my throne, and
 “ the earth my footstool: what house will 49
 “ ye build me, saith the Lord? or what is the
 ‘ place

^u See *Amos* V. 25—27.

^x *i. e.* to me alone. *And*, since, that time, *you have taken up*.

^y Probably the Sun was represented by *Moloch*, and some planet, either Saturn, Venus, or the moon, by *Remphan*, called *Chiun* in the O. T.

^z In countries farther distant than those inhabited by the cap-

tives, who were carried away from Damascus. Compare *Amos* V. 27.

^a *συναγωγὰ*, not a ‘tabernacle,’ *v. Tr.* but a more stable and magnificent dwelling; (Compare *2 Sam.* VII. 2. & seq. and *Psa.* CXXXII. 1—5.) though the offer he made was rejected,

1 Chron. XXVIII. 3.

^b *Isaiah*, Chap. LXVI. 1.

^c Or

50 “ place of my rest? Hath not my hand made
 “ all these things?”

51 ‘ O Ye stiff-necked, and uncircumcised in
 ‘ heart and ears! ye always resist the Holy
 52 ‘ Spirit; as your fathers *did*, so *do* ye. Which
 ‘ of the prophets did not your fathers persecute?
 ‘ —They even killed those who foretold the
 ‘ coming of the JUST ONE, of whom ye have
 ‘ now become the betrayers and murderers;
 53 ‘ who have received the Law by ‘ the ministration
 54 ‘ of angels, and yet have not kept *it*.’ When
 they heard these things, they were ^d enraged,
 55 and ^d gnashed on him with *their* teeth. But he,
 being full of the Holy Spirit, looked up sted-
 fastly towards heaven, and saw the glory of
 God, and Jesus standing on the right hand of
 56 God; and he said, ‘ Behold, I see the heavens
 ‘ opened, and the Son of man standing at the
 57 ‘ right hand of God!’ Then crying out with
 a loud voice, they stopped their ears, and rushed
 58 on him all at once; and having cast *him* out of
 the city, they stoned *him*; and the ^e witnesses
 laid down their clothes at the feet of a young
 59 man, whose name was Saul. And they
 stoned Stephen, ^f while he invoked, and said,
 60 ‘ Lord Jesus, receive my spirit!’ Then kneeling
 down, he cried with a loud voice, ‘ O Lord,
 ‘ lay

^e Or, *through ranks*, *ἐν δια-
 ταγῶν*, of *angels*, who graced
 the solemnity. Compare *Deut.*
 XXXIII. 2.

^d *διεπρονόη*,—*ἔβρυχον*, *freude-
 bant*—*stridebant*.

^e Whose hands were first upon
 him to put him to death, strip-
 ping off their upper garments,
 laid them down, &c.

^f ‘ *Calling, &c. and saying,*
v. Tr. is something equivocal.

^g Or,

* ^g lay not this sin to their charge !' And having said this, he fell asleep. Now, Saul ^h was con-
 fessing to his death. And, at that time, there was a great persecution against the church which was at Jerusalem; and they were all, except the Apostles, dispersed through the regions of Judea and Samaria. And devout men carried Stephen ² *to his burial*; and they made great lamentation over him. But Saul ravaged ⁱ the church, entering into houses, and dragging men and women, *whom* he committed to prison. There-
 fore ^k they, who were dispersed, went about preaching the glad tidings of the word. ³ ⁴

NOW, Philip ¹ went down to the city of Samaria, and preached Christ to them. And the people unanimously attended to those things which were spoken by Philip, as they heard and saw the miracles which he performed. For impure spirits, crying with a loud voice, came out of many who were possessed; and many who were paralytic and lame, were healed. And there was great joy in that city. But a certain man called Simon, was before in that city practising magic, and filling the people of Samaria ⁵ ⁶ ⁷ ^{8, 9}

^g Or, *charge not this sin to their account.*

^h The young man mentioned above, v. 58. *was well pleased*, *ἦν σπουδαζων*, that he was slain.

ⁱ Like a beast of prey, *ἐσθ-
 παντο*. Vide Wolfii Cur. Philol.
in loc.

^k Because of this persecution, the Christians were dispersed, and spread the *glad tidings of the Gospel*, *εὐαγγελισμοί*, far and wide.

¹ Probably, the Deacon. See chap. VI. 5.

^m Perhaps,

- 10 Samaria with astonishment; pretending that he
 was some extraordinary person. To whom they
 all gave attention, from the least to the greatest,
 saying, This man is the great power of God.
 11 And they paid regard to him, because he had
 for a long time astonished them with magi-
 12 cal arts. But when they believed Philip, who
 preached the glad tidings of the kingdom of
 God and of the name of Jesus Christ, they were
 13 baptized both men and women. And Simon
 himself ^m also believed; and being baptized, he
 continued with Philip, and saw with astonish-
 ment the miracles and signs which were wrought.
 14 Now, the Apostles who were at Jerusalem,
 hearing that Samaria had received the word of
 15 God, sent Peter and John to them; who, when
 they were come down, prayed for them, that
 16 they might receive the Holy Spirit: for he was
 not yet fallen on any of them; only they were
 17 baptized in the name of the Lord Jesus. Then
 they laid *their* hands on them, and they received
 18 the Holy Spirit. Now, when Simon saw that,
 by the laying on of the hands of the Apostles,
 the Holy Spirit was given; he offered them mo-
 19 ney, saying, Give me also this power, that on
 whomsoever I lay hands, he may receive the
 20 Holy Spirit. But Peter said to him, 'May thy
 ' money perish with thee ⁿ! since thou hast
 ' imagined

^m Perhaps, he thought Philip
 an abler magician, and hoped
 by pretending to be his disciple
 to learn his superior arts. See

v. 19.

ⁿ Or, *let thy money go with
 thee to perdition.*

^o *disappear.*

‘ imagined that the ° free gift of God might be
 ‘ purchased with money. Thou hast neither 21
 ‘ part nor lot in this matter ; for thy heart is
 ‘ not upright in the sight of God. Repent 22
 ‘ therefore of this thy wickedness, and beg of
 ‘ God, (if perhaps) the thought of thy heart
 ‘ may be forgiven thee : for I perceive that thou 23
 ‘ art in the gall of bitterness, and the bond of
 ‘ iniquity.’ Then Simon answering, said, Do 24
 ye pray for me to the Lord, that none of these
 things which ye have spoken may come upon
 me.

Therefore having testified and preached the 25
 word of the Lord, they returned to Jerusalem,
 and preached the Gospel in many villages of
 the Samaritans.

Now, an angel of the Lord spoke to Philip, 26
 saying, ‘ Arise, and travel toward the south, by
 ‘ the road that goeth down from Jerusalem to
 ‘ Gaza, which is desert.’ And he arose and 27
 went *thither* : and, behold, a certain Ethiopian
 eunuch, ^P of great authority under Candacè
 queen of the Ethiopians, that was over all her
 treasure ; who had come to Jerusalem to wor-
 ship, and was returning ; sat in his chariot read- 28
 ing the prophet Isaiah. Then the Spirit said to 29
 Philip, ‘ Approach, and join thyself ^q to this cha-
 ‘ riot.’ And Philip running to him, heard him 30
 reading the prophet Isaiah, and said, Dost thou
 understand

° δωρεαν.

^P δυνάστης, a grandee of her
 court, as appears by his office.

^q i. e. Join company with
 the person in this chariot.

- 31 understand what thou art reading? And he said,
How can I, unless some one should guide me?
and he requested Philip to come up, and sit
32 with him. Now, the passage of Scripture which
he read was this, " ^r He was brought to the
" slaughter as a sheep; and as a lamb dumb
" before his shearer, so he opened not his
33 " mouth. In his humiliation his judgement was
" taken away ^s; and ^t who shall declare his ge-
" neration? for his life is taken away from the
34 " earth." The eunuch then, answering Philip,
said, I pray thee, of whom doth the prophet
say this? of himself, or of some other person?
35 And Philip opening his mouth, and beginning
from this Scripture, preached the glad tidings of
36 Jesus to him. As they were going by the way,
they came to a certain water; and the eunuch
said, See, *here is water*! what hinders my be-
37 ing baptized? Then Philip said, If thou believest
with all thine heart, ^u thou mayest. And he
answering, said, I believe that Jesus Christ is
38 the Son of God. And he ordered that the
chariot should stop; and they went down into
the water, both Philip and the eunuch; and he
39 baptized him. And when they were come up
out of the water, ^{*} the Spirit of the Lord caught
away

^r *Isa.* LIII. 7, 8. This passage is exactly quoted from the LXX. and differs a little from the present Hebrew copies.

^s *i. e.* He was oppressed when he was judged by Pilate, &c. Compare *Jos* XXVII. 2.

^t *i. e.* who can describe the hardened wickedness of that generation, among whom he appeared.

^u Or, *it may be lawfully done*, *ἐξουσίᾳ*.

^{*} The Alexandrian, and several

away Philip, so that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at ^y Azotus; and going from thence, he preached in all the cities, until he came to ^z Cefarea.

BUT Saul, still breathing out threatenings ^{CHAP. IX.} and slaughter against the disciples of the Lord, came to the High-Priest, and requested letters from him to the synagogues at Damascus^a, that if he found any who were of that Way, whether they were men or women, he might bring them bound to Jerusalem. And as he travelled, and was now come near Damascus, on a sudden a ^b light from heaven shone around him. And he fell to the ground, and heard a voice saying to him, 'Saul, Saul! why dost thou persecute me?' But he said, Who art thou, Lord? And the Lord said, 'I am Jesus whom thou persecutest. ^c *It is hard for thee* to

veral other MSS. read, πνευμα αγιον επεσεν επι τον ευνουχον, αγγελος δε Κυριου ηρπασε, &c. *The Holy Spirit fell upon the eunuch; but an angel of the Lord snatched Philip away.* This new Convert, being thus endowed, is said to have planted a church in Ethiopia.

^y Or Ashdod, which had been formerly one of the five governments of the Philistines.

^z A city on the coast of the Mediterranean, anciently called Stratonice. This was at a great distance from Ceferea Philippi,

which was situated in the tribe of Naphthali, near the sources of Jordan. See note on *Mark* VIII. 27.

^a This was the capital of Syria, where a vast number of Jews resided.

^b A dazzling effulgence, like a flash of lightening, περισπλαψεν.

^c This was a proverbial expression, alluding to an unruly ox that kicks against his driver, whom he cannot hurt, but spends his impotent rage in vain.

- 6 'to kick against the goads.' And he, trembling and amazed, said, Lord, what wilt thou have me to do? And the Lord *said* to him, 'Arise, and go into the city; and it shall be told thee
- 7 'what thou must do.' And the men who travelled with him stood ^d amazed, hearing indeed
- 8 the voice ^e, 'but seeing no one. Then Saul arose from the earth; and though his eyes were open, he saw no man: but they led him by the
- 9 hand, and brought him to Damascus. And he was three days without sight, and did neither
- 10 eat nor drink ^f. Now there was a certain disciple at Damascus, whose name was Ananias; and the Lord said to him in a vision, Ananias!
- 11 And he said, Behold, I *am here*, Lord! And the Lord *said* to him, 'Arise, and go to that which
- 'is called Straight-street, and enquire in the
- 'house of Judas, for one called Saul of Tar-
- 12 'sus; for, behold, he is praying, and hath
- 'seen in a vision a man whose name is Ananias;
- 'coming in, and laying *his* hand upon him,
- 13 'that he might recover his sight.' Then Ananias answered, Lord, I have heard of many concerning this man, how much evil he hath done
- 14 to thy saints at Jerusalem; and *even* here, he hath

^d ΕΠΕΘΕΙ. 'Speechless,' v. Tr. They stood motionless and astonished, like statues.

^e i. e. the sound of the voice, without knowing the meaning of the words; or, hearing the noise of thunder, but not the articulate sounds that attended

it. Compare chap. XXII. 9. *John* XII. 29.

^f He probably lay in a kind of trance during a great part of that time, in which the vision of Ananias, and perhaps that mentioned in 2 *Cor.* XII. &c. happened.

* Literally

hath authority from the Chief-Priests to imprison ^s all that invoke thy name. But the Lord ¹⁵ said to him, 'Go; for this man is to me a ' chosen ^h vessel, to bear my name before the ' Gentiles, and kings, and the children of Israel. For I will shew him what great things ¹⁶ ' he must suffer on account of my name.'

Ananias then went, and entered into the ¹⁷ house; and laying his hands upon him, he said, ' Brother Saul, the Lord—Jesus who appeared ' to thee in the way as thou camest,—hath sent ' me, that thou mightest receive thy sight, and ' be filled with the Holy Spirit.' And immediately something like scales fell from his eyes; ¹⁸ and he instantly recovered his sight, arose, and was baptized: and having received nourishment, ¹⁹ he was strengthened. Then Saul was for several days with the disciples at Damascus. And he directly preached Christ in the synagogues, ²⁰ saying, He is the Son of God. But ²¹ all who heard *him* were amazed, and said, Is not this he who, in Jerusalem, destroyed those that called on this Name; and even came hither on purpose to bring them bound to the Chief-Priests? but Saul was strengthened so much ²² the more, and confounded the Jews who dwelt at Damascus, evincing that This is the Messiah. Now, when many days were fulfilled, the Jews ²³ consulted together in order to kill him; but ²⁴ their

^s Literally *to bind*, δεσσαι.

^h σκευος, which often denotes

an instrument for building, agriculture, &c.

their design ⁱ was known to Saul. And they watched the gates day and night, that they
 25 might murder him; but the disciples took him by night, and ^k let *him* down the wall, suspend-
 26 ing him by a rope in a basket. And when Saul was come to Jerusalem, he attempted to associate with the disciples; but they were all afraid of
 27 him, not believing that he was a disciple. But Barnabas taking him, brought *him* to the Apostles, and related to them how he had seen the Lord in the way, and that He had spoken to him; and how he had preached boldly at Damascus
 28 in the name of Jesus. And he was with them, 29 ^l coming in and going out, at Jerusalem: and ^m speaking freely and publicly in the name of the Lord Jesus, he disputed with the ⁿ Grecians;
 30 but they attempted to kill him. But the brethren, being informed of it, conducted him to
 31 Cesarea, and sent him away to Tarsus. Then the churches through all Judea, and Galilee, and Samaria, ^o had peace; and being edified, and walking in the fear of the Lord, and the consolation of the Holy Spirit, they were multiplied.

N O W,

ⁱ Or *conspiracy*, επιβουλή.

^k καθήκαν—χαλασάντες. Compare 2 Cor. XI. 32, 33.

^l *i. e.* He was conversant among them.

^m παρρησιαζόμενος.

ⁿ Or Hellenists. See note on chap. VI. 1.

^o This respite from persecution is supposed to be owing to the general alarm given to Jews, about A. D. 40, by Petronius, who attempted to place the image of the emperor Caligula in the Holy of Holies. See *Joseph. B. Jud. L. II. c. 10.*

NOW, it came to pass, as Peter was making a progress through all parts ^p, he came also to the saints who dwelled at Lydda^q. And he found there a certain man whose name was Eneas, who was paralytic, and had kept his bed eight years. And Peter said to him, Eneas, Jesus ^r the Messiah healeth thee; arise, and make thy bed! And he immediately arose. And all the inhabitants of Lydda and ^s Saron saw him, and turned to the Lord.

And there was at ^t Joppa a certain female disciple named Tabitha ^u, who, by interpretation, is called Dorcas: she abounded in good works and alms-deeds, which she performed. And it came to pass in those days, that she was sick, and died; and when they had washed her, they laid *her* in an upper chamber. Now, as Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, entreating *him* that he would not delay to come to them. And Peter arose, and went with them. When

^p viz. Of the neighbouring country, where churches had been planted.

^q A considerable town, not far from the coast of the Mediterranean, about a day's journey from Jerusalem.

^r ὁ Χριστός, *the Christ* or *Anointed*.

^s Saron or Sharon was a large fertile plain near Lydda, which extended from Cesarea to Joppa, and was interspersed with seve-

ral villages.

^t A noted maritime town on the Mediterranean, and the nearest port to Jerusalem. It was called Japho in the O. T. See. *Jos.* XIX. 46.

^u She was probably a Hellenist, known among the Jews by the Syriac name *Tabitha*, while the Greeks called her in their own language *Dorcas*, both which words signify a *see* or *fawn*.

^x See

When he was come, they conducted him into the upper chamber; and all the widows stood by him weeping, and showing the coats and garments which Dorcas had made while she was with them. But Peter, putting them all out, 40 kneeled down, and prayed; and, turning to the body, he said, Tabitha, arise! And she opened 41 her eyes; and seeing Peter, she sat up. He then gave her his hand, and raised her up; and having called the saints and widows, he presented her alive. Now, *this* was known through 42 all Joppa; and many believed in the Lord. And it came pass, that he stayed many days at 43 Joppa, in the house of one Simon a tanner.

CHAP. X. THERE was a certain man at ^x Cefarea, whose name was Cornelius, a ^y Centurion 2 of that called the Italian band; a pious man, and ^z fearing God, with all his family, who gave much alms to the people, and was praying 3 to God continually. He plainly saw in a vision, about the ^a ninth hour of the day, an angel of God coming in, and saying to him, 4 Cornelius! And he, looking attentively on him, was afraid, and said, What is it ^b, Lord? And he

^x See note on chap. VIII. 40.

^y A Roman officer, who had the command of one hundred men in the Italian cohort, which generally consisted of about one thousand men, and was commanded by a Tribune.

^z *i. e.* He acknowledged and worshipped the true God, and

was charitable to the poor Jews, though he was a Gentile.

^a About three in the afternoon, being the hour of evening sacrifice, which hour he chose for his devotion.

^b *i. e.* What is the purport of this extraordinary vision.

he said to him, ‘ Thy prayers and thy alms are
 ‘ come up as a memorial before God ^c. And 5
 ‘ now send men to Joppa, and fetch hither Si-
 ‘ mon, whose surname is Peter : he lodgeth 6
 ‘ with one Simon a tanner, whose house is by
 ‘ the sea-side ; he shall tell thee what thou
 ‘ must do.’ As soon then as the angel who 7
 spoke to Cornelius was gone, he called two of
 his domestics, and a pious soldier of those who
 continually attended him ; and having related all 8
these things to them, he sent them to Joppa.
 On the next day, while they were on their 9
 journey, as they drew near the city, Peter went
 up to pray on the house-top, about the sixth
 hour ^d. And he became very hungry, and was 10
 desirous to eat ; but while they were making
 ready ^e, he fell into a trance ^f : and he saw 11
 heaven opened, and ^g something descending to
 him like a great sheet, fastened at the four cor-
 ners, and let down to the earth ; in which were 12
 all sorts of quadrupeds, and wild beasts of the
 earth, and reptiles, and birds of the air. And 13
 there came a voice to him : ‘ ^h Rise, Peter ;
 ‘ kill,

^c And are more pleasing to him than the most fragrant incense.

^d About noon. Besides the two stated hours of prayer at morning and evening, the more devout among the Jews retired to pray at noon. Compare *Psa.* LV. 17.

^e *i. e.* While they were dressing something for him to eat.

^f Literally *an ecstasy*; fell upon him.

^g *σκευος*, ‘ a vessel,’ *v. Tr.*

The original word is applied to all sorts of furniture, &c. but a *sheet* or wrapper is improperly called a vessel in English. Perhaps it might be rendered implement.

^h This seems to be a general intimation, that the Jewish Christians were, by the Gospel, absolved from the ceremonial law, of which the distinction between clean and unclean meats made so considerable a part.

ⁱ *φύμα*,

- 14 ' kill, and eat !' but Peter said, By no means,
 Lord ; for I have never eaten any thing that is
 15 common, or unclean. And the voice said to him
 again the second time, ⁱ Do not thou treat as
 common those things which God hath cleansed.
 16 This was done thrice ; and the sheet was taken
 up again into heaven.
- 17 Now, while Peter was doubting in himself
 what this vision which he had seen might be,
 behold, the men who were sent from Cornelius,
 having made enquiry for the house of Simon,
 18 stood at the door : and calling, they asked whe-
 ther Simon, whose surname was Peter, lodged
 19 there. Now, while Peter was revolving the
 vision in his mind, the Spirit said to him, ' Be-
 20 ' hold, three men are enquiring for thee. Arise,
 ' therefore, and go down ; and go along with
 ' them, ^k without hesitating ; for I have sent
 21 ' them.' Then Peter, going down to the men
 who were sent to him from Cornelius, said, Be-
 hold, I am he whom you enquire for ! what
 22 is the occasion of your coming ? And they said,
 Cornelius the Centurion, a just man, and fear-
 ing God, and of an ^l attested character among
 all the Jewish nation, hath been divinely instruct-
 ed by a holy angel, to send for thee to his
 23 house, and to hear words from thee. Having
 therefore called them in, he lodged *them* ^m.
 And

ⁱ *quæ, &c.* ου μη κοινου, tu
 ne polluito.

^k Or *without making any dis-
 tinction*, or scruple of conversing
 with these Gentiles as unclean,

μηδεν διακρινόμενος.

^l μαρτυρομενός, *testimonio or-
 natus.*

^m Or *hospitably entertained
 them that night*, ἐξέτισσε.

ⁿ Or

And the next day, Peter set out with them, and some of the brethren who were of Joppa went with him : and the day after, they entered into Cæsarea. Now, Cornelius was waiting for them, having called together his relations and intimate friends.

And as Peter was entering in, Cornelius met him, and, falling down at his feet, ⁿ worshipped him. But Peter raised him up, saying, Arise ; I myself also am a man. And discoursing with him, he went in, and found many *persons* assembled together. And he said to them, Ye know that it is an unlawful thing for a Jew to associate with, or come to, one of another nation : But God hath shewed me that I am to call no man common or unclean. Wherefore I came without ^o debate, when I was sent for. I ask, therefore, for what intent ye have sent for me ? and Cornelius said, Four days ago I was fasting until this hour : And at the ninth hour, I prayed in my house ; and, behold, a man stood before me in bright raiment, and said, ‘ Cornelius, thy prayer is heard, and thine alms are had in remembrance before God. ‘ Send therefore to Joppa, and call hither Simon, whose surname is Peter ; he lodgeth in the house of Simon a tanner, by the sea-side ; ‘ who, when he cometh, shall speak to thee.’ Immediately therefore I sent to thee ; and thou hast

ⁿ Or *paid homage by prostration*, προσκυνησεν, according to the Eastern custom.

^o Or *contradiction*, ἀνελπισ-

hast done well in coming. Now, therefore, are we all here present before God, to hear all things which God hath given thee in charge.

- 34 Then Peter, opening his mouth, said, ' Of a
 ' truth I perceive that ^p God is no respecter of
 35 ' persons ; but in every nation, he that feareth
 ' him, and worketh righteousness, is acceptable
 36 ' to him. The word which He sent to the chil-
 ' dren of Israel, preaching the glad tidings of
 ' peace by Jesus Christ, (he is Lord of all ^q.)
 37 ' Ye know ^r that which was published through
 ' all Judea, and began from Galilee, after the
 38 ' baptism which John preached : how God
 ' anointed Jesus of Nazareth with the Holy Spi-
 ' rit, and with power ; who went about doing
 ' good, and healing all who were oppressed by
 39 ' the devil ; for God was with him. And we
 ' are witnesses of all the things which he did both
 ' in ^s the country of the Jews, and in Jerusa-
 ' lem ; whom they slew, and hanged on a tree.
 40 ' This very person God raised up the third day,
 ' and granted that he should openly appear ^t,
 41 ' not to all the people, but to witnesses ap-
 ' pointed before by God ;—to us, who did eat
 ' and

^p *i. e.* The universal parent of mankind accepts no man merely because he is of such a nation ; but he that sincerely worships him with a filial reverence, and acts justly, will be accepted, and received into the gracious covenant of the Gospel.

^q *i. e.* Both of Jews and Gentiles.

^r το γενομενον γεννα. That report which was spread, or that series of events, &c. you must, at least, have heard of.

^s *i. e.* in all Judea, as well as in Jerusalem, the capital of it.

^t After his crucifixion and resurrection.

‘ and drink with him after he arose from the
 ‘ dead. And he commanded us to preach to 42
 ‘ the people, and to testify that it is He who is
 ‘ appointed ^u by God the Judge of the living
 ‘ and the dead. To him all the prophets gave 43
 ‘ testimony, that every one who believeth in him
 ‘ shall receive remission of sins through his
 ‘ name.’ While Peter was yet speaking these 44
 words, the Holy Spirit fell on all those who
 heard the word. And those of the circumci- 45
 sion ^{*}, who had believed, as many as came with
 Peter, were astonished, because the gift of the
 Holy Spirit was poured on the Gentiles also;
 for they heard them speaking languages, and 46
 glorifying God. Then Peter answered, Can any 47
 man forbid water that these should not be bap-
 tized, who have received the Holy Spirit as well
 as we? And he ordered them to be baptized in 48
 the name of the Lord. Then they entreated
 him to continue there several days.

NOW, the Apostles, and the brethren who ^{CHAP.}
 were in Judea, heard that the Gentiles also ^{XI.}
 had received the word of God. And when Peter 2
 was come up to Jerusalem, those who were of
 the circumcision contested with him, saying, 3
 Thou didest go in to uncircumcised men, and
 didest eat with them. But Peter, beginning *the* 4
affair, explained *it* to them in order. ‘ I was 5
 ‘ in

^u Or *set apart*, ἀπεσμενος, to judge those who shall be *alive* at the last day, and the *dead*,

who shall then be raised.
^{*} *i. e.* The Jewish converts.

in the city of Joppa, praying; and, in a trance,
 ' I saw a vision, *viz.* something like a great
 ' sheet descending from heaven, let down by
 ' the four corners^y; and it came close to me:
 6 ' upon which, when I had fixed mine eyes, I
 ' observed and saw four-footed animals, and
 ' wild beasts of the earth, and reptiles, and
 7 ' birds of the air. And I heard a voice, saying
 8 ' to me, "Arise, Peter; kill, and eat!" But
 ' I said, By no means, Lord; for nothing com-
 ' mon or unclean hath at any time entered into
 9 ' my mouth. But the voice answered me again
 ' from heaven; "Do not thou treat as common
 10 ' those things which God hath cleansed." And
 ' this was done three times; and all were drawn
 11 ' up again into heaven. And, behold, at that
 ' instant, three men were come to the house
 ' where I was, having been sent from Cesarea
 12 ' to me. And the Spirit said to me, Go with
 ' them,^z without any scruple. Moreover,
 ' these six brethren went with me, and we en-
 13 ' tered into the man's house: and he told us
 ' how he had seen an angel standing in his
 ' house, and saying to him, Send men to Joppa,
 ' and fetch hither Simon, whose surname is
 14 ' Peter; who shall speak to thee words, by
 ' which thou and all thy family shall be saved.
 15 ' But, as I began to speak, the Holy Spirit fell
 16 ' on them, as on us at the beginning^a. And
 ' I

^y See the note (g) on chap. X. 11.

^a Of our public ministry, See chap. II. 3, 4.

^z See note (k) on chap. X. 20.

^a I remembered the word of the Lord, how
^b He said ^b, “ John, indeed, baptized with wa-
 “ ter ; but ye shall be baptized with the Holy
 “ Spirit.” Since then God hath given them ¹⁷
^c the same free gift, as to us who believed on the
^c Lord Jesus Christ ; what was I, that I should
^c be able to withstand God ? When they heard ¹⁸
 these things, they acquiesced, and glorified God,
 saying, God hath then granted to the Gentiles
 also repentance unto life.

NOW they, who were dispersed abroad on ¹⁹
 the persecution which arose about Stephen,
 travelled as far as Phenicia, and Cyprus, and
 Antioch ^c, preaching the word to none but the
 Jews only. And some of them were men of ²⁰
 Cyprus and Cyrenè ^d, who, being entered into
 Antioch, spoke to the ^c Greeks, preaching the
 Lord Jesus. And the hand of the Lord was ²¹
 with them ; and a great number believed, and
 turned to the Lord. And the report concerning ²²
 these came to the ears of the church, which
 was at Jerusalem ; and they sent forth Barnabas,
 to go as far as Antioch : who, being arrived ²³
 there, and seeing the grace of God, rejoiced,
 and exhorted them all to adhere to the Lord with
 full purpose of heart. For he was a good man, ²⁴
 and

^b Just before his ascension, chap. I. 5.

^c This was then the capital of Syria.

^d A city in Africa, near the Syrtis Major.

VOL. II.

^e These were not *ἑλληνιστας*, *Hellenists* or Grecian Jews, according to the common editions of the Gr. T. but *Gentile-Greeks*, *ἑλληνας*, as the Alexandrian MS. and Syriac version have it.

E

^f This

and full of the Holy Spirit and faith; and a considerable multitude was added to the Lord.

- 25 Then Barnabas departed to Tarsus, in quest of
Saul; and finding him *there*, he brought him
26 to Antioch. And it came to pass, that they
assembled in the church for a whole year, and
taught a great multitude: And the disciples
f were by Divine appointment first named CHRIS-
27 TIANS at Antioch. In those days, prophets came
28 from Jerusalem to Antioch. And one of them,
whose name was Agabus, stood up, and signi-
fied by the Spirit, that there would shortly be a
great g famine over the whole world; which
accordingly came to pass in the days of Claudius
29 Cesar. Then the disciples, every one according
to his ability, determined to send relief to the
30 brethren who dwelled in Judea: which they also
did, and sent it to the Elders by the hands of
Barnabas and Saul.

CHAP. XII. **N**OW, about that time, h Herod the king
laid hands on some who were of the
church,

f This seems to be the sense of *γενναρισται*. See *Mat.* II. 12, 22. *Luke* II. 26, &c.

g This was either an *universal* famine, which, according to Archbishop Uther, happened in the fourth year of Claudius Cesar; or a partial one over the *whole land* of Judea, which happened in the 5th, 6th, and 7th years of that Emperor.

h This was Herod Agrippa, grandson to Herod the Great

by his son Aristobulus, nephew to Herod Antipas, who beheaded the Baptist, and father to that Agrippa before whom Paul made his defence, chap. XXV. The emperor Caligula crowned him king of the tetrarchate of his uncle Philip, to which he afterwards added the territories of Antipas. See *Joseph. Antiq.* L. XVIII. C. 6, 7.

church, to persecute them. And he slew James, 2
 the brother of John, with the sword. And 3
 seeing that *this* was acceptable to the Jews, he
 proceeded farther to seize Peter alsoⁱ: Then
 were the days of unleavened bread. And hav- 4
 ing apprehended him, he put him in prison,
 delivering him to the custody of four quaternions
 of soldiers; intending, after the Passover, to
 bring him out to the people. Peter, therefore, 5
 was guarded in prison; but ^k incessant prayer
 was made to God by the church, on his account.

Now when Herod was to have brought him 6
 out, that very night^l Peter was sleeping between
 two soldiers, bound with two chains^m; and
 the keepers were before the door, guarding the
 prison. And, behold, an angel of the Lord 7
ⁿ came upon him, and a light shone in the pri-
 son; and striking Peter on the side, he awoke
 him, saying, 'Arise quickly!' And his chains
 fell off from his hands. The angel then said 8
 to him, 'Gird thyself, and tie on thy sandals;'
 and he did so. And he saith to him, 'Throw
 'thy garment about thee, and follow me.' And 9
 going out, he followed him, and knew not that
 what

ⁱ Peter was apprehended during the festival of the Passover.
^k *extremis* signifies *earnest* and *continued*.

^l Preceding the day of his intended execution. If Peter had not been thus miraculously delivered, he would probably have been stoned by the Jews, or beheaded like James; but

our Lord's prediction in *John* XXI. 18. was by this means accomplished.

^m The Romans secured prisoners of importance by chaining each of their hands to a guard.

ⁿ *i. e.* presented himself on a sudden, attended with a bright effulgence.

what was done by the angel was real, but thought
 10 he saw a vision. Then passing through the
 first and second watch, they came to the iron-
 gate that leadeth into the city, which opened
 to them of its own accord: And they went
 out ^o, and passed on through one street; and
 11 immediately the angel departed from him. And
 Peter, being come to himself, said, Now I
 know of a certainty that the Lord hath sent his
 angel, and hath delivered me out of the hand of
 Herod, and from all the expectation of the
 12 Jewish people. And recollecting ^p, he came to
 the house of Mary the mother of John, whose
 surname was Mark; where many were assem-
 bled together praying.

13 And as Peter knocked at the door of the
 outer gate, a damsel named Rhoda went to en-
 14 quire who was there. And knowing Peter's
 voice, she opened not the gate for joy; but ran
 in, and told *them* that Peter was standing at
 15 the gate. And they said to her, Thou art mad:
 But she confidently affirmed that it was so.
 16 Then they said, It is his angel. But Peter con-
 tinued knocking; and when they had opened
the door, they saw him, and were astonished.
 17 And he made a sign to them with the hand to
 be silent, and related to them how the Lord
 had brought him out of the prison. He then
 said,

^o *viz.* Out of the court of
 the prison, through the iron-
 gate.

^p Where he was, *sundry*; or
deliberating what he should do,
 according to some interpreters.

said, Inform James ⁹, and the brethren, of these things; and departing, he went to another place. Now, as soon as it was day, there was ¹⁸ no small disturbance among the soldiers, *about* what was become of Peter. And Herod, hav- ¹⁹ ing searched for him, and not finding him, examined the keepers, and ordered them to be put to death ^r: and he went down from Judea to Cæsarea ^s, and resided *there*. And Herod was highly ²⁰ incensed against the Tyrians, and Sidonians: But they unanimously came to him; and having ^t gained Blastus, the king's chamberlain, they sued for peace, because their country was subsisted by *that* of the king.

And upon a day fixed, Herod, arrayed in ²¹ a royal habit, and being seated upon his throne, made an oration to them. And the people ²² cried out, — ‘ The voice of a god, and not of a ‘ man !’ And immediately the angel of the Lord ²³ smote him, ^u because he gave not the glory to God: and he was ^x devoured by worms, and expired. But the word of God ^y grew, and was ²⁴ multi-

⁹ As James, the brother of John was dead, *v. 2.* this must have been James the less, the brother or cousin of our Lord, and author of the Epistle that bears his name.

^r Or, *to be led away to execution*, ἀπαχθῆναι.

^s Or *Stratonice*. See note on chap. VIII. 40.

^t Or *persuaded him*, πεισάλλει, to espouse their interest.

^u Herod's crime in acquiescing with this impious flattery,

and arrogating Divinity to himself, was greatly aggravated by his knowledge of the true God.

^x Or *consumed by vermin*, σκαθισθεὶς. This was probably the *morbis pedicularis*, of which several cruel and persecuting princes have died.

^y These metaphors are borrowed from agriculture, and are here applied to the *good seed* of the Gospel sown in the hearts of men,

25 multiplied. And Barnabas and Saul, having fulfilled *their* ministry, returned from Jerusalem, bringing along with them John, whose sur-name was Mark ^z.

CHAP.
XIII.

NOW, there were in the church at Antioch certain prophets and teachers, viz. Barnabas, and Simeon who was called Niger, and Lucius of Cyrenè, and Manaën who had been educated with Herod the Tetrarch, and Saul.
2 Now, as they were ministering to the Lord, and fasting, the Holy Spirit said, "Separate to me
3 " Barnabas and Saul, for the work to which I
4 " have called them." Then having fasted and prayed, they laid their hands on them, and sent
5 *thm* away. These therefore, being sent forth by the Holy Spirit, went down to Seleucia ^a; and
6 from thence they sailed to Cyprus. And being arrived at Salamis ^b, they preached the word of God in the synagogues of the Jews. Now, they
7 had also John as an ^c attendant. And when they had gone through the island as far as Paphos, they found a certain Jew, a magician and
false prophet, whose name was Bar-jesus ^d, who was with the Proconsul Sergius Paulus, a sensible man : This ^e person, having called for Barnabas

^z This was the son of Mary, at whose house the disciples met to pray for Peter, chap. XII. 12, and not Mark the Evangelist.

^a A considerable port in the Mediterranean.

^b A port, on the eastern part

of the island of Cyprus, in the Mediterranean.

^c Or *Assistant*, in an inferior character.

^d i. e. *the son of Jesus* or Joshua.

^e viz. The Roman Proconsul.

^f This

nabas and Saul, desired to hear the word of God. But Elymas ^f the magician (for that is his name when translated) withstood them, endeavouring to turn away the Proconsul from the faith. Then Saul (who also *is called* ^g Paul) being filled with the Holy Spirit, and fixing his eyes upon him, said, O thou full of all deceit and all wickedness! thou son of the devil! thou enemy of all righteousness! wilt thou not cease to pervert the right ways of the Lord? And, behold, the hand of the Lord *is* now upon thee! and thou shalt be blind, not seeing the sun for a time. And immediately a mist and darkness fell upon him, and going about, he sought some to lead him by the hand. Then the Proconsul, seeing what was done, believed; being ^h struck with admiration at the doctrine of the Lord.

And they who were with Paul loosing from Paphos, came to Perga in Pamphylia ⁱ; But John, departing from them, returned to Jerusalem. And they, going on from Perga, came to Antioch ^k in Pisidia; and entering into the synagogue

^f This word seems to be derived from עלם *to hide*; hence the Arabic *Alaim*, by which the Hebrew חרר *i. e. a magician*, is rendered in the version of the O. T.

^g Sergius Paulus, probably, first called Saul by this name, from the similarity of its sound with the Roman name Paul. The Apostle from this time seems to have assumed the latter, either in compliment to the

Proconsul, or as more familiar to the Greeks and Romans among whom he chiefly conversed after this time.

^h περιπαλαίωσις, *perculsus*.

ⁱ A province of Asia Minor, to the east of Cilicia, and on the northern coast of the Mediterranean.

^k This town is here thus distinguished from Antioch in Syria, so often mentioned in this history.

- synagogue on the sabbath-day, they sat down.
 15 And after the reading of the Law and the Prophets ¹, the Rulers of the synagogue sent to them, saying, Brethren, if ye have any word of
 16 exhortation to the people, speak *it*. Then Paul standing up, and waving *his* hand, said, ‘ Men
 17 ‘ of Israel, and ye who fear God, be attentive !
 17 ‘ The God of this people of Israel chose our fathers : And He exalted ^m the people, when they
 ‘ sojourned in the land of Egypt, and brought
 18 ‘ them out of it with a high ⁿ hand. And, for
 ‘ the space of forty years, He ^o bore with their
 19 ‘ behaviour in the wilderness. And having destroyed ^p seven nations in the land of Canaan,
 ‘ He divided their country to them by lot.
 20 ‘ And after these things, He gave *them* judges,
 ‘ about the space of four hundred and fifty years,
 21 ‘ until Samuel the prophet. And from that
 ‘ time they desired a king ; and God gave them
 ‘ Saul, the son of Kish, a man of the tribe of
 22 ‘ Benjamin, for the term of forty years : And
 ‘ having removed him, He raised up to them
 ‘ David to be their king : to whom also he gave
 ‘ testimony, and said, “ I have found David
 “ the *son* of Jessè, a man according to my own
 “ heart

¹ *i. e.* A certain portion of the Pentateuch and the Prophetic Writings, according to custom.

^m By the various miracles wrought in their favour among the Egyptians.

ⁿ Literally *arm*. His arm

was, as it were, extended to save his people, and to punish their cruel oppressors.

^o *ετροποφορησει*. He patiently endured their perverseness and impiety.

^p Or *cast out*, *καθελων*. See Deut. VII. 1.

“ heart ^a, who shall accomplish all my will.”
 ‘ From the seed of this man God, according to 23
 ‘ *his* promise, hath raised to Israel a Saviour,
 ‘ Jesus ; John having first preached, before his 24
 ‘ coming, the baptism of repentance to all the
 ‘ people of Israel. And when John was ful- 25
 ‘ filling his course, he said, “ Whom do ye
 “ suppose that I am ? ‘ I am not *HE*. But,
 “ behold, there cometh one after me, the shoes
 “ of whose feet I am not worthy to untie.”
 ‘ Brethren ! children of the stock of Abraham, 26
 ‘ and those among you who fear God ! to you
 ‘ the word of this salvation is sent. For the 27
 ‘ inhabitants of Jerusalem and their Rulers,
 ‘ not knowing him, and ^c the words of the pro-
 ‘ phets which are read every sabbath, by con-
 ‘ demning *him*, have fulfilled *them* : And though 28
 ‘ they could find no cause of death *in him* ; yet
 ‘ they requested Pilate, that he might be put to
 ‘ death. And when they had accomplished all 29
 ‘ that had been written concerning him ; tak-
 ‘ ing *him* down from the cross, they laid *him*
 ‘ in a sepulchre ; but God raised him from the 30
 ‘ dead ; who was seen for many days by those 31
 ‘ that came up with him from Galilee to Jeru-
 ‘ salem, who are his witnesses to the people.
 ‘ And we declare to you glad tidings, *viz.* that 32
 ‘ the very promise which was made to the fa-
 ‘ thers,

^a *i.e.* who will not disregard
 my voice, like Saul, but will
 execute the purpose of my heart,
 with regard to Israel, &c. Com-
 pare 1 Sam. XIII. 14. Psa.

LXXX. 20.

‘ See John I. 20, 27, and notes.

‘ Literally, ‘ voices,’ *v. Tr.*

- 33 ' thers, God hath fulfilled to us their children,
 ' by raising up Jesus; as it is also written in the
 ' second Psalm, "Thou art my Son," this day
 34 "have I begotten thee¹." And, concerning
 ' his raising him up from the dead, no more to
 ' return to corruption², He said on this wise,
 "I will give you³ the sure mercies of David."
 35 ' Wherefore he⁴ saith also in another place;
 "Thou wilt not permit thy HOLY ONE to
 36 "see corruption." Now David, having served
 ' his own generation⁵, according to the will
 ' of God fell asleep, and⁶ was laid to his fa-
 37 ' thers, and saw corruption: But He whom
 38 ' God raised up did not see corruption. Be it
 ' therefore known to you, brethren, that through
 ' Him the forgiveness of sins is declared to you.
 39 ' And by him every one who believeth is justified
 ' from all those things⁷, from which ye could
 40 ' not be justified by the law of Moses. There-
 ' fore, see to it that what is spoken in the pro-
 41 ' phets may not come upon you, "Behold,
 " ye

¹ Our Lord is here said to be begotten on the day of his resurrection, when he was, as it were, *born anew* out of the earth. Besides, the anointing day of kings was sometimes called their *Birib-day*.

² *i. e.* the grave, ' corruption's dark abode,' as the Poet calls it.

³ The blessings of the Messiah's reign, which were *insured* by his resurrection. See *Ilsa*.

LV. 3.

⁴ David, in *Psa*. XVI. 10.

⁵ *viz.* That generation of Israelites who were his contemporaries

⁶ *i. e.* He was deposited in the grave, like his ancestors, where he putrified, and returned to dust.

⁷ All those capital crimes, as murder, adultery, &c. which could not, like smaller offences, be expiated by sin-offerings.

⁸ Literally,

“ ye despisers, and wonder, and perish ^e ! for I
 “ perform a work in your days ; a work which
 “ ye will not believe, if any one tell you.”

Now, while the Jews were going out of the 42
 synagogue, the Gentiles desired ^d that these
 words might be preached to them, on the next
 sabbath. And when the congregation was broke 43
 up, many of the Jews and religious profelytes
 followed Paul and Barnabas ; who, speaking ^e
 to them, persuaded them to continue in the grace
 of God.

And on the following sabbath, almost the 44
 whole city assembled together to hear the word
 of God. But the Jews, seeing the multitudes ^f, 45
 were filled with envy, and opposed the things
 which were spoken by Paul ; contradicting and
 blaspheming ^g. Then Paul and Barnabas as- 46
 summing great freedom of speech ^h, said, ‘ It was
 ‘ necessary that the word of God should first be
 ‘ spoken to you ; but since ye thrust it away
 ‘ from you, and judge yourselves unworthy of
 ‘ eternal life, behold, we turn to the Gentiles.
 ‘ For so the Lord hath commanded us ⁱ, *saying*, 47
 “ I have set thee for a light of the Gentiles,
 “ that thou shouldest be for salvation to the re-
 “ mote

^e Literally, *turn pale with*
terror, or disappear, αφανισθητε.
 Compare Isa. XXVIII. 14. &
 seq. Heb. I. 5.

^d Or *entreated* them, παρε-
 καλου.

^e i. e. exhorting them to con-
 tinue in the religion of the Gos-
 pel.

^f Of the Gentiles, whom they
 thought unworthy to be admit-
 ted into the Gospel covenant.

^g Or *reviling*.

^h παρρησιασασμενοι.

ⁱ In Mat. XXVIII. 19. Acts
 I. 8. in consequence of the
 prediction of Isaiah in chap.
 XLIX. 6.

48 “ meatest part of the earth.” The Gentiles then,
 hearing this, rejoiced, and glorified the word
 of the Lord; and as many as were ^k disposed
 49 for eternal life, believed. And the word of the
 Lord was spread through that whole country.
 50 But the Jews stirred up *some* devout women ^l
 of considerable rank, with the principal men of
 the city, and raised a persecution against Paul
 and Barnabas, and drove them out of their ter-
 51 ritories. But they shook the dust off their feet
 52 against them, and came to Iconium ^m. And the
 disciples were filled with joy, and with the Holy
 Spirit.

CHAP. XIV. **N**OW it came to pass, that they ⁿ went both
 together into the synagogue of the Jews at
 Iconium; and spoke in such a manner, that a
 great multitude both of the Jews, and of the
 2 ° Greeks, believed. But the unbelieving Jews
 stirred up the minds of the Gentiles, and made
 3 them ill-affected against the brethren. Therefore
 they

^k ΤΕΤΑΡΤΗΜΕΝΟΙ, i. e. *ranked*, as
 soldiers are in battle array, in
 order to enter on the Christian
 warfare, under the great Cap-
 tain of their salvation. This is
 the classical sense of the word,
 and not *ordained* as it is render-
 ed here and *Rom. XIII. 1.* in
 the *v. Tr.* which also renders it
determined, addicted, appointed,
 in *Acts XV. 3. Mat. XXVIII.*
16. 1 Cor. XVI. 15. &c.

^l Zealous for Judaism, to
 which they had been lately pro-

selyted.

^m A town on the western
 borders of Lycaonia, and just
 on the confines of Pisidia, Ga-
 latia, and Phrygia, in Asia Mi-
 nor.

ⁿ viz. Paul and Barnabas.

° The Gentiles, who did not
 usually worship in the syna-
 gogues, were probably induced
 to assemble thither by the fame
 of these extraordinary teachers.
 See chap. XIII. 42.

they continued a long time speaking freely ^p in the Lord; who gave testimony to the word of his grace, and granted signs and wonders to be wrought by their hands. But the multitude of the city was divided ^q; and some were with the Jews, and others with the Apostles. And ^r as a violent attempt was made both by the Gentiles, and by the Jews with their Rulers, to treat *them* injuriously, and to stone them; being apprized of *it*, they fled to Lystra, and Dêrbè, cities of Lycaonia, and to the adjacent country; and there they continued preaching the Gospel.

And a certain man was sitting at Lystra, disabled in his feet, who, being lame from his mother's womb, had never walked. This man heard Paul speaking; who, looking attentively upon him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet!—And he leaped up, and walked. Then the multitude, seeing what Paul had done, exalted their voices, saying in the Lycaonian language, The gods are come down to us in the likeness of men! And they even called Barnabas Jupiter; and Paul, Mercury, because he was the chief speaker ^s. Then the priest of Jupiter,

^p *i. e.* in the cause of the Lord, or relying on the Lord for protection, &c.

^q *i. e.* Formed two parties, some siding with Jews, &c.

^r As they were using their utmost endeavour to raise a tumult, in order to fall upon

them.

^s For Mercury was the heathen god of Eloquence. Jupiter and Mercury, according to the fable, had been once entertained on earth by Lycaon, from whom the Lycaonians derived their name.

^t The

piter, *whose image* was before their city, brought
 oxen with garlands ^t to the gates, and with the
 14 multitude would fain have offered sacrifice. But
 the apostles Barnabas and Paul, hearing *of it*,
 rent their clothes, and ran in among the multi-
 15 tude, crying out, and saying, ‘ O Sirs, why do
 ‘ ye these things ? We also are men ^u obnoxious
 ‘ to the same infirmities with yourselves ; and
 ‘ are preaching the Gospel to you, that ye may
 ‘ turn from these vanities to the living God,
 ‘ who made the heaven, and the earth, and
 ‘ the sea, and all things which are in them ;
 16 ‘ who in former ages permitted all the nations ^x
 17 ‘ to walk in their own ways : Nevertheless, he
 ‘ did not leave himself without witness, by do-
 ‘ ing good ^y, and giving us rain from heaven,
 ‘ and fruitful seasons ; filling our hearts with
 18 ‘ food and gladness.’ And with these words
 they, with difficulty, restrained the people from
 sacrificing to them.

19 But some Jews came thither from Antioch
 and Iconium, and persuaded ^z the people ; who,
 having stoned Paul, dragged *him* out of the
 city,

^t The heathens used to crown
 their idols and victims with
 chaplets of flowers.

^u *ὁμοπαθεις*, which is im-
 properly rendered *of like pas-*
sions here and *James V. 17.*
 in the *v. Tr.* since the phrase
 seems to imply, that the Apostles
 were subject to the same *un-*
governed passions, as their un-
 converted hearers.

^x i. e. *the Heathen*, *τα εθνα*,

for the Jewish nation must be
 excepted.

^y The various gifts of the
 Divine bounty and beneficence
 are so many *witnesses*, sent to
 attest the care and goodness of
 the Deity ; and they speak it
 in very sensible language to the
 heart, though not to the ear.

^z To disbelieve what the A-
 postles taught, and to punish
 them as impostors.

city, supposing him to be dead. But as the
disciples were gathered about him ^a, he rose up,
and entered into the city; and, the next day,
he departed with Barnabas to Derbè ^b. And
having preached the Gospel to that city, and
made many disciples, they returned again to
Lystra ^c, and Iconium, and Antioch; confirm-
ing the souls of the disciples, exhorting them
to continue in the faith, and *saying*, that through
many tribulations we must enter into the king-
dom of God. Then having ordained Presby-
ters ^d for them in every church, and having
prayed with fasting, they committed them to
the Lord, in whom they had believed. And
passing through Pisidia, they came to Pamphy-
lia ^e: and having preached the word in Perga,
they went down to Attalia ^f; and from thence
they sailed to Antioch ^g, from which place they
had been recommended to the grace of God,
for the work which they accomplished. And
when they were come thither, and had assembled
the church together, they related what great
things God had done by them ^h, and how he
had opened a door of faith to the Gentiles. And
they resided there a considerable time, with the
disciples.

A N D

^a In order to perform the last office of affection to him.

^b A city of Lycaonia, on the borders of Cappadocia.

^c See above v. 6. and chap. XIII. 14, 51. They made a second progress through these cities.

^d Or *Elders*, πρεσβυτερον, by *laying on of hands* χειροτονουσαντες.

^e See chap. XIII. 13.

^f A maritime town on the Mediterranean.

^g See chap. XIII. 2, 3.

^h *i. e.* God co-operating with them, επιμαρτυροῦν ὁ θεὸς μετ' αὐτῶν.

ⁱ Or

CHAP.
XV.

- AND some persons who came down from Judea taught the brethren, *saying*, Except ye be circumcised according to the mannerⁱ of Moses, ye cannot be saved. Paul and Barnabas therefore having no small contention and debate with them^k, they determined that Paul and Barnabas, and some others of them, should go up to Jerusalem to the Apostles and Elders about this Question. Being therefore brought forward on their way by the church, they passed through Phenicia and Samaria, relating the conversion of the Gentiles; and they occasioned great joy to all the brethren. And when they came to Jerusalem, they were received by the church, and the Apostles and Elders; and they related what great things God had performed by them. But some of the sect of the Pharisees, who had believed, rose up, saying, That it was necessary to circumcise them, and to command *them* to observe the law of Moses.
- And the Apostles and Elders were assembled together to consider of this affair. And, after much debate, Peter rose up, and said to them, 'Brethren, ye know that a considerable time since God, ¹ *who is* among us, chose that the Gentiles

ⁱ Or *rite* prescribed by Moses in the Law; and consequently obey all his precepts, &c.

^k *viz.* With those Jewish zealots, who contended with the Gentile converts to Christianity; *they*, i. e. the church

consisting of many disciples, *resolved that Paul, &c.*

¹ ὁ Θεός, ἐν ἡμῖν, ἐξελέξατο. I think this pointing renders the passage less harsh and embarrassed, than in the common editions, and the *v. Tr.*

‘ Gentiles should, by my mouth, hear the word
 ‘ of the Gospel, and believe. And ^m the heart- 8
 ‘ knowing God bore testimony to them, by giv-
 ‘ ing to them the Holy Spirit, even as unto us :
 ‘ And He made no distinction between us and 9
 ‘ them, having purified their hearts by faith.
 ‘ Therefore, why do ye now tempt God, by 10
 ‘ imposing a yoke on the neck of the disciples,
 ‘ which neither our fathers nor we have been
 ‘ able to bear? But we believe, that We are 11
 ‘ saved through the grace of the Lord Jesus
 ‘ Christ ⁿ, in the same manner as they *are*.
 Then the whole multitude kept silence, and 12
 attended to Barnabas and Paul relating what
 miracles and wonders God had wrought among
 the Gentiles by them. And after they had 13
 done speaking, James ^o answered, saying, ‘ Bre-
 ‘ thren, hearken to me! Simon hath been re- 14
 ‘ lating how God first ^p visited the Gentiles, to
 ‘ take from among them a people for his name.
 ‘ And the words of the prophets concur ^q with 15
 ‘ this; as it is written, “ ^r After this I will re- 16
 “ turn, and will build up the tabernacle of
 “ David which is fallen down: And I will re-
 “ build its ruins, and will set it upright again;
 “ that

^m ὁ καρπολογησάτης θεός.

ⁿ We ourselves, who were Israelites, are not saved by the ceremonial observances of the Law.

^o The son of Alphaeus, one of the Apostles.

^p ἐπεσκέψατος, i. e. *looked down* with compassion on their state
Vol. II.

of sin and ignorance.

^q συμφωνέω, *harmonize, or agree.*

^r See Amos IX. 11, 12. This quotation is according to the Greek translation of the LXX. and differs a little from the present Hebrew copies.

- 17 “ that the rest of men may seek the Lord, even
 “ all the Gentiles, upon whom my name is
 “ called, saith the Lord, who doeth all these
 18 “ things.” ^s All his works are known to God
 19 ‘ from eternity. Wherefore, my opinion is ^t,
 ‘ that we should not disquiet those who from
 ‘ among the Gentiles are converted to God ;
 20 ‘ but to write to them, that they abstain ^u from
 ‘ the pollutions of idols, and fornication, and
 21 ‘ what is strangled, and blood. For Moses
 ‘ hath, from ancient generations, those who are
 ‘ preaching him in every city, being read in the
 ‘ synagogues every sabbath.”

- 22 Then the Apostles and Elders, with the whole
 church, thought it proper to send chosen men
 of their own society with Paul and Barnabas to
 Antioch, *viz.* Judas surnamed Barsabas, and
 23 ^x Silas, leading men among the brethren ; writ-
 ing by their hand these words : ‘ The Apostles
 ‘ and Elders, and brethren, send greeting to
 ‘ the brethren who are of the Gentiles, in An-
 ‘ tioch, and Syria, and Cilicia.

‘ Whereas

^s *i. e.* All his dispensations towards mankind.

^t Or *I determine*, *αἰτέω*.

^u Though *meats sacrificed to idols*, the *flesh of strangled animals*, and *blood*, have no moral evil in them, so as to render the eating of them absolutely and universally unlawful ; yet they were here forbidden to the Gentile converts, as a precept of Christian charity ; because the Jews had such an aversion to

those things, that they could not freely converse with any who used them. This reason is now ceased, and the obligation to abstain from these things ceases with it. As for *fornication*, see the note (^x) below on *v.* 29.

^x This seems to be the person called *Sylvanus*, (2 Cor. I. 19. 1 Thess. I. 1, &c.) an intimate friend of Paul, and a citizen of Rome, chap. XVI. 37.

r. For

‘ Whereas we have heard, that some persons, ²⁴
 ‘ going out from among us, have perplexed you
 ‘ with discourses unsettling your minds, saying
 ‘ that ye must be circumcised, and keep the
 ‘ Law ; to whom we gave no *such* commission ;
 ‘ We, being unanimously assembled, have judg- ²⁵
 ‘ ed it proper to send to you chosen men, with
 ‘ our beloved Barnabas and Paul ; men who ²⁶
 ‘ have hazarded their lives for the name of our
 ‘ Lord Jesus Christ. We have therefore sent ²⁷
 ‘ Judas and Silas, who will also tell *you* by word
 ‘ of mouth the same things. For it hath seemed ²⁸
 ‘ good to the Holy Spirit, and to us, not to
 ‘ impose upon you any greater burden than
 ‘ these necessary ^y things : That ye abstain from ²⁹
 ‘ meats offered to idols, and from blood and
 ‘ what is strangled, and ^z from fornication ;
 ‘ from which you will do well to keep your-
 ‘ selves. Farewell !’

These therefore, being dismissed, came to ³⁰
 Antioch ; and having assembled the multitude,
 they delivered the epistle. Then reading *it*, ³¹
 they rejoiced for the consolation. But Judas ³²
 and Silas, being ^a prophets also themselves, ex-
 hortcd and confirmed the brethren in a long
 discourse. And having stayed there some time, ³³
 they

^y For these times and cir-
 cumstances, see above note (")
 on v. 20

^z As the Heathens looked
 upon *fornication* in a very fa-
 vourable light, and even the
 Jews allowed of concubinage,

this was a seasonable caution to
 both ; since such an illicit com-
 merce between the sexes is in-
 consistent with the purity en-
 joined in the Gospel.

^a Or *Preachers* and ministers
 of the Word.

they were dismissed with peace from the brethren
 34 to the Apostles. But Silas thought proper to
 35 continue there. Paul also and Barnabas stayed
 at Antioch, with many others, teaching and
 preaching the word of the Lord.

36 **A**ND some days after, Paul said to Barnabas,
 Let us go again and visit our brethren in
 every city where we have preached the word of
 37 the Lord, *and see* how they do. Now, Barna-
 bas was desirous to take with them John, whose
 38 surname was Mark: But Paul did not think it
 proper to take with them that person who had
 deserted them at Pamphylia, and had not ac-
 39 companied them in the work ^b. There was
 therefore a sharp ^c dispute between them, so that
 they separated from each other; and Barnabas,
 taking Mark along with him, sailed to Cyprus:
 40 But Paul, making choice of Silas, departed; be-
 ing commended to the grace of God by the
 41 brethren. And he went through Syria and Ci-
 CHAP. licia, confirming the churches ^d. Then he
 XVI. came to Derbe and Lystra: And, behold, a
 certain disciple was there, named Timothy, the
 son

^b *i.e.* In preaching the Gospel, the work of the ministry, into the effects of which they were going to enquire. See chap. XIII. 13.

^c The original word signifies a transient resentment, a short fit or paroxysm of anger, - παροξυσμός; so that it did not pro-

duce any rancour or hatred between them. For Paul and Barnabas were afterwards thoroughly reconciled [1 Cor. IX. 6. Gal. II. 9.] and even John was received into Paul's favour, [Col. IV. 10. Philem. v. 24.]

^d And establishing them in the faith of the Gospel.

^e Her

son of a believing Jewess^e, but of a Grecian father; who had a good character among the brethren at Lystra and Iconium. Paul determined that this person should go forth^f with him; and he took and circumcised him, on account of the Jews^g who were in those parts; for they all knew that his father was a Greek^h. And as they passed through the cities, they delivered to them the decrees, which were ordained by the Apostles and Elders who were at Jerusalem, to observe. The churches, therefore, were confirmed in the faith, and increased in number daily.

Now, when they had passed through Phrygia and Galatia, being forbidden by the Holy Spirit to preach the word in Asiaⁱ, they came to Mysia, and attempted to go into Bithynia; but the

^e Her name was Eunice, 2 Tim. 1. 5; so that she was a Hellenist, or Grecian Jewess.

^f To preach the Gospel, and accompany him in his travels.

^g As Timothy was a Jew by the mother's side, and extremely well versed in the SS. this would qualify him to preach the Gospel in the synagogues with advantage; which the Jews would not have permitted, had he been *uncircumcised*. At the same time, Paul, by occasionally conforming to the Law, silenced the calumny of the Jewish zealous, who represented him as a blasphemer and despiser of it; whereas the Apostle only taught

his converts, that they were not in conscience bound to observe the ceremonies of the Law, except where the omission of them would give offence.

^h And, consequently, had not circumcised his son.

ⁱ i. e. *Preconsular Asia*; for all the places mentioned in the preceding verses lay in Asia Minor. Many flourishing churches, however, were afterwards planted in the former at Colossæ, Laodicea, Sardis, Thyatira and Philadelphia: So that it was the determination of Providence to defer the conversion of that province, till a more proper season.

8 the Spirit ^k did not permit them. Then passing
 9 by Myſia ^l, they came down to Troas ^m. And
 a viſion appeared to Paul in the night: There
 ſtood a certain Macedonian, entreating him and
 ſaying, Come over to Macedonia, and help us!
 10 As ſoon as he had ſeen the viſion, ⁿ we imme-
 diately endeavoured to go to Macedonia, being
 affirmed that the Lord had called us to preach
 11 the Goſpel to them. Setting ſail, therefore, from
 Troas, we came with a ſtrait courſe to Samo-
 12 thracia ^o, and the next *day* to Neapolis ^p; and
 from thence to Philippi, which is the firſt city
 of that part of Macedonia, a ^q colony.

And we continued in that city for ſome days.
 13 And on the ſabbath we went out of the city to
 the ſide of the river ^r, ^s where prayer was wont
 to be made; and ſitting down, we ſpoke to the
 14 women who were aſſembled there. And a
 certain woman named Lydia, who ſold pur-
 ple, of the city of Thyatira, being a worſhipper
 of God, heard *us*; whoſe heart the Lord open-
 ed, ſo that ſhe attended to the things which
 were

^k Several ancient verſions, readings, and citations add the words of *Jeſus* in this place.

^l A province of Aſia.

^m A port of the *Ægean* ſea, [now the Archipelago] near the ruins of ancient Troy.

ⁿ This is the firſt place where Luke intimates that he accompanied the Apoſtle; and the oblique manner in which he does it, is a ſingular inſtance of his modeſty.

^o An iſland near the Hellespont.

^p A port on the Thracian ſhore, near the borders of Macedonia.

^q A Roman colony, firſt planted by Julius Ceſar, and afterwards augmented by Auguſtus.

^r This was the river Strymon.

^s Or where there was a *Proſcenchia* or oratory, *ὅπου ἐνομιζέτο προſενχὴν εἶναι*. See note on Luke VI. 12.

^t In

were spoken by Paul. And when she was ¹⁵
 baptized, with her family, she entreated *us*,
 saying, If ye have judged me to be faithful to
 the Lord, enter into my house, and abide *there*:
 And she pressed us. Now, it came to pass that ¹⁶
 as we were going to pray ^t, a certain young
 woman possessed with ^u a spirit of divination met
 us, who brought her masters much gain by
 her prophesying: She, following Paul and us, ¹⁷
 cried, saying, 'These men are the servants of
 ' the most high God; who declare to us the
 ' way of salvation ^x!' And this she did for se- ¹⁸
 veral days. But Paul, being grieved ^y, turned
 about ^z, and said to the spirit, I command thee
 in the name of Jesus Christ to come out of her!
 And he went out that very hour. But her ¹⁹
 masters, seeing that the hope of their gain was
 gone, seized Paul and Silas, and dragged *them*
 into the market-place, before the magistrates:
 And having brought them to the ^a officers, they ²⁰
 said, These men, who are Jews, raise dis-
 turbances in our city, and teach customs which ²¹
 it is not lawful for us to receive or observe, as
 we are Romans ^b. And the populace rose up ²²
 together

^t In the *Proseucha*. See note
 (') on v. 13.

^u Or a *Pythonic spirit*; they
 supposed that she was inspired
 by Apollo, (called Pythius from
 the serpent Python) so as to be
 able to foretel future contin-
 gencies.

^x This declaration seems to
 be a proof of a real possession,

whatever objections some may
 make to this account.

^y And *wearied out*, *δαπνονηδεις*.

^z Towards the young wo-
 man, as she followed him.

^a *ἑκατονταρχαι*. These were the
 Roman officers, entrusted with
 the government of the city.

^b See above note (9) on v. 12.

together against them; and the officers, tearing off their garments ^c, commanded them to be
 23 beaten with rods: And having inflicted many stripes upon them, they threw *them* into prison, charging the jailor to put them in safe custody;
 24 who, having received such a charge, thrust them into the inner prison, and secured their feet in the stocks. But about midnight Paul and Silas
 25 were praying, and singing praises to God; and the prisoners heard them. Then, on a sudden, there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and the bonds
 27 of every one were loosened. And the jailor awaking out of his sleep, and seeing the doors of the prison open, drew his sword and was going to kill himself, supposing that the prisoners
 28 were fled. But Paul ^d cried out with a loud voice, saying, Do thyself no harm! for we are
 29 all here. Then calling for lights ^e, he sprung in, and, being in a tremor, fell down before
 30 Paul and Silas; and he brought them out, and said, O Sirs! what must I do to be saved?
 31 Then they said, ^f Believe on the Lord Jesus Christ;

^c Stripping them in a hurry, that they might be scourged, *καὶ ὁ δέσμιος*, which was something like the punishment of the *garrote* among us.

^d As they were in the dark, the jailor either spoke some desperate words intimating his purpose, or Paul knew it by Divine suggestion.

^e *φωταί*. The jailor threw himself into the inner prison with a violent and impetuous motion, *αὐτοματῶς*, *irrupt*, as soon as the lights were brought.

^f *To believe in Christ*, in its primary signification, implies *trusting in him*, or committing ourselves to his protection; and it always includes a desire to be delivered

Christ; and thou shalt be saved, with thy family. And they spoke to him, and to all that were in his house, the word of the Lord. And he took them that very hour of the night, and washed *their* stripes; and he was baptized presently after, with all his *family*. And having brought them into his house, and spread the table before them, he with all his family rejoiced, for having believed in God.

Now, when it was day, the magistrates sent the beables, saying, Dismiss those men. And the jailor told Paul these words, The magistrates have sent to dismiss you: now therefore, go out and pursue your journey in peace. But Paul said to them, They have publicly beaten us ⁱ who are Romans, uncondemned, and have thrown us into prison; and do they now thrust us out privately?—By no means: but let them come themselves and conduct us out. And the beables reported these words to the magistrates; and hearing that they were Romans, they were afraid. And they came and entreated them; and bringing *them* out, they begged that they would

delivered from the power of sin, and a disposition to comply with Christ's scheme of salvation, which is to 'purify to himself a peculiar people, zealous of good works.' The full import of this scheme Paul no doubt explained to the jailor, as appears from v. 32.

^ε παρ᾽ οὗτοι τραπεζῶν. He placed on the table the best provisions the house afforded, making

a joyful feast on this happy occasion.

^h i. e. The Roman *Prætors* sent the *Lictors*. The *beables* among us usually perform the office here assigned to the latter.

ⁱ The Valerian law forbade the *binding* of a Roman citizen, and the Sempronian, the *beating* him *with rods*, like common slaves.

40 would depart from the city. Then, going out of the prison, they entered into *the house of Lydia*; and having seen the brethren, they exhorted ^k them, and departed.

CHAP. XVII. **N**OW, when they had travelled through Amphipolis and Apollonia ^l, they came to Thessalonica ^m, where there was a synagogue of the Jews. And, according to Paul's custom, he went in among them, and, for three sabbaths, discoursed to them from the Scriptures, ⁿ opening and evidently showing, that the Messiah was necessarily to suffer, and to rise from the dead; and *saying*, This Jesus, whom I preach to you, is the Messiah. And some of them believed; and they ^o consorted with Paul and Silas, and a great multitude of the devout Greeks, and not a few of the ^p principal women. But the unbelieving Jews, moved with envy ^q, taking along with them some mean profligate fellows, gathered a croud together, and set all the city in a tumult; and assailing the house of Jason, they endeavoured to bring them ^r out to the

^k And comforted them; for *παρεκαλεσαν* signifies both.

^l These were two considerable cities of Macedonia.

^m A town on the Ægean sea, where the Roman governor resided.

ⁿ *i. e.* Explaining the prophecies, and from thence demonstrating, &c.

^o They not only *associated* occasionally with the Apostles,

but resolved to share the same fate with them, *προσκληρωθησαν*.

^p Of the first distinction in the city.

^q With bigotted zeal for the Law, as well as envy against the converted Greeks, *ζηλωσαιεις*.

^r *viz.* Paul and his companions, whom they expected to find in the house of Jason, who seems (from *Rom. XVI. 21.*) to have been related to the Apostle.

^s *i. e.*

the populace. But not finding them, they dragged Jason, and some of the brethren, to the Rulers of the city, crying out, These men who have been turning the world upside down^s are come hither also; whom Jason hath privately received^t: Besides, all these men act contrary to the decrees of Cesar, saying, That there is another king^u, Jesus. And they alarmed the people and the magistrates of the city, when they heard these things; and taking security of Jason, and the rest, they dismissed them. But the brethren immediately sent away Paul and Silas by night unto Berea^x; who, coming *thither*, entered into the synagogue of the Jews. Now, these were of a nobler disposition than those at Thessalonica; since they received the word with all readiness of mind, daily examining the Scriptures, whether those things^y were so. Many of them therefore believed; and not a few of the Grecians, both women of distinction, and men. But when the Jews of Thessalonica came to know that the word of God was preached by Paul at Berea, they came thither also to raise a commotion among the people. And

^s i. e. Subverting the religion, and disturbing the peace, of the world.

^t Or *sheltered clandestinely*, *ἐποδεδένται*.

^u Though the Roman emperor did not pretend to be the only king or monarch; yet he suffered no king to reign in the conquered provinces and de-

pendent states, without his approbation.

^x A city in the neighbourhood of Thessalonica, whose inhabitants were of a more generous disposition, *ευγενέστεροι*, than those of the latter, or even the Jews who boasted of their descent from Abraham.

^y Which the Apostle asserted.

- 14 And then the brethren immediately sent away Paul, ^z as if he were to go to sea; but Silas and
 15 Timothy continued there. And those who conducted Paul brought him as far as Athens; and receiving an order for Silas and Timothy to come to him ^a as soon as possible, they departed.
 16 Now, while Paul was waiting for them ^b at Athens, his spirit was ^c strongly moved within him, when he saw the city wholly given to
 17 idolatry. He therefore discoursed in the synagogue to the Jews, and to *other* devout persons ^d, and in the market every day with those he met
 18 with. Then some of the ^e Epicurean and ^f Stoic philosophers

^z As if he had designed to embark for some of the southern cities of Greece, that his enemies might not pursue him; but they conducted him by land to the city of Athens, that famous seat of learning among the Greeks.

^a ὡς ταχιστα. This, the French phrase *au plutôt* expresses in two words; but our language requires more. This, among many others, is an instance of the conciseness of many French phrases, and their analogy to the Greek; which is contrary to the general observation of our English critics. See note on *John IV. 7, 10, &c.*

^b viz. Timothy and Silas, see *v. 15.*

^c Or *irritated*, παροξυνετο, but not so as to throw him into fallies of rage, as appears by his noble remonstrance in the sequel.

^d *i. e.* The pious Greeks, who worshipped with them on the sabbath.

^e So called from Epicurus, the founder of the sect. They absolutely denied a Providence, and held the world to be entirely the effect of chance; asserting pleasure to be man's chief good, and limiting his existence to the present state.

^f The Stoics held that matter was eternal, God corporeal, *i. e.* a fiery substance; and that either God was the soul of the world, or the world itself a God. They generally asserted that all things were subject to an irresistible fatality; that virtue was its own reward, and vice its own punishment. However, they fluctuated as to their belief of future rewards and punishments, tho' they had some expectation of a future state.

^z Or

philosophers opposed him: And some said, What would this ^g babbler say? and others, He seemeth to be a proclaimer of strange ^h gods; because he preached to them Jesus, and the Resurrection. And they took and brought him ¹⁹ to the Areopagus ⁱ, saying, ‘ May we know what ‘ this new doctrine, of which thou speakest, *is*? ‘ For thou bringest some strange things to our ²⁰ ‘ ears: we would therefore fain know what ‘ these things mean.’ For all the Athenians, ²¹ and the strangers who sojourn among them, spent their leisure time ^k in nothing else, but in relating or hearing something new.

Then Paul standing up in the midst of the ²² Areopagus, said, ‘ Ye men of Athens, I perceive ‘ that in all things ye are ¹ too superstitious. For ²³ ‘ as I passed, and beheld ^m the objects of your ‘ worship, I found an altar, on which there ‘ was this inscription, “TO THE UNKNOWN “ GOD.” Him therefore, whom ye worship ‘ without knowing *him*, do I declare to you;— ‘ the

^g Or *this gleaner of scattered notions*. σπειρολόγος signifies a mean fellow who picks up scattered seeds of grain.

^h Or *foreign demons*, δαιμονίων. They ridiculously thought that the *Resurrection* was a goddess, (like *Shame*, *Famine*, and *Desire*) and *Jesus* a deified man.

ⁱ This was a hill near the citadel, dedicated to Mars, whom the Greeks called Αρης. Here was held the court of those celebrated judges, who were cal-

led *Areopagites* from this place.

^k *εὐκαιρῶν*, *vacabant*.

¹ Or *exceedingly addicted to the worship of invisible Powers*. There is an ambiguity in the original; *δυσειδαιμονιστερος* being capable of a good, as well as a bad, sense. But I think the *v. Tr.* more agreeable to *v. 16*.

^m *σεβασματα*. There is no English word exactly corresponding to the original.

ⁿ I have

- 24 ' ⁿ —the GOD, who made the world, and all
 ' things that are in it. ° HE, being Lord of
 ' heaven and earth, dwelleth not in temples
 25 ' made with hands; neither is he served by
 ' human hands, as if he stood in need of any
 ' thing, since He giveth to all life, and breath,
 26 ' and all things: and He hath made of one
 ' blood the whole nation ^p of men, to inhabit
 ' all the surface of the earth, having marked
 ' out the fore-allotted ^q times, and the bounda-
 27 ' ries of their habitations; that they might seek
 ' the Lord, if haply they would feel after ^r,
 ' and find him: Though indeed He is not far
 28 ' from every one of us; for in him we live,
 ' and are moved, and do exist; thus some even
 ' of your own poets have said, "For we also
 29 " are his offspring ^s." As We, therefore, are
 ' the offspring of God, we ought not to imagine
 ' that the Deity resembles gold, or silver, or
 ' stone

ⁿ I have rendered this passage more emphatical, by altering the punctuation.

° *ὁ θεός*, *this God* whom I preach to you, being the *great proprietor*, &c.

^p The great Father of all looks upon the whole race of mankind as *one nation*; and Paul, though a Jew, here shews them in the most unaffected manner, that he accordingly reckoned all mankind his brethren.

^q To each nation, by his unerring counsel and Providence — This was evidently levelled

at the Epicureans, who denied this Divine disposition of events.

^r Amidst the darkness and ignorance in which they were involved; however, He might be found in the visible effects of his bounty.

^s These words are to be found in Aratus, a poet of Cilicia, Paul's native country, who lived about three hundred years before this time; and, with the alteration of one letter, in the *Hymn of Cleanthes to Jupiter*. *Vid. Hen. Steph. Poet. Phil. p. 49.* Perhaps Paul alluded to both poets.

^t *ὑπερφύω.*

‘stone wrought by the art and contrivance
 ‘of man. Moreover, God, overlooking ^t the 30
 ‘times of ignorance, now commandeth all men
 ‘every where to repent; because He hath ap- 31
 ‘pointed a day, in which He will judge the
 ‘world in righteousness, by the Man whom he
 ‘hath ordained; of which he hath given as-
 ‘surance to all, by having raised him from the
 ‘dead.’ And when they heard of the Resur- 32
 rection of the dead, some ^u made a jest of it;
 but others said, We will hear thee again con-
 cerning this matter. And thus Paul went out 33
 from the midst of them. However, some per- 34
 sons adhered to him, and believed; among
 whom *was* Dionysius the Areopagite, and a wo-
 man whose name was Damaris, and others with
 them.

AFTER these things Paul, departing from CHAP. XVIII.
 Athens, came to Corinth ^x; and finding a ²
 certain Jew named Aquila, a native of Pontus,
 who was lately come from Italy with Priscilla
 his wife, because Claudius had commanded all
 the Jews to depart from Rome; he went to
 them. And because he was ^y of the same trade, 3
 he

^t *ὑπερὶ ἑαυτοῦ*. *q. d.* God now
 overlooks your former idolatry,
 &c. and charges all nations to
 repent, and, on their repen-
 tance, engages to receive them
 into favour.

^u Or, *derided* him, *ἐχλεύαζον*.

^x A flourishing city of Greece,
 remarkable for its magnificence,
 and the dissolute manners of its
 inhabitants.

^y It was customary for the
 Jews to teach their children
 some mechanic employment,
 though they gave them a liberal
 education: Hence one of their
 Rabbins is surnamed the *Baker*,
 another the *Shoemaker*, &c. The
 same custom still prevails in the
 East, even among persons of
 the highest rank.

z i. e.

he abode, and worked with them; for they
 4 were tent-makers by occupation. And he dis-
 coursed in the synagogue every sabbath, and
 5 ^z persuaded the Jews, and the Greeks. And as
 soon as Silas and Timothy came from Ma-
 cedonia, Paul was borne away ^a in the spirit,
 and testified to the Jews that Jesus was the
 6 Messiah. And when they opposed themselves,
 and blasphemed, he ^b shook *his* garment, and
 said to them, Your blood *be* upon your own
 heads ^c; I *am* clear: from henceforth I will go
 7 to the Gentiles. And going out from thence,
 he entered into the house of one named Justus,
 a worshipper of God, whose house adjoined to
 8 the synagogue. Now, Crispus, ^d a Ruler of the
 synagogue, believed in the Lord, with all his
 family ^e; and many of the Corinthians hearing ^f,
 9 believed, and were baptized. ^g Then the Lord
 said to Paul by a vision in the night, ' Fear not;
 10 ' but speak, and be not silent: since I am with
 ' thee, and no man shall set upon thee, to
 ' injure thee; for I have much people in this
 11 ' city.' And he continued ^h *there* a year and
 fix

^z *i. e.* Endeavoured to induce them, by the most persuasive arguments, to embrace Christianity.

^a By an unusual impulse, *συνίχεται*.

^b See *Mat.* X. 14.

^c Compare *Ezek.* 2—9.

^d He was one of the Rulers; but Sosthenes, Paul's prosecutor, seems to have been the chief Ruler, though they have both the same title in the original. See *v.* 17.

^e Compare *1 Cor.* I. 14.

^f The report of his conversion, and the preaching of the Apostle.

^g Paul was at this time somewhat discouraged, &c. Compare *1 Cor.* II. 3.

^h Literally, *sat down*: thus we say he *sat down* before a city to besiege it. During this time, Paul wrote two Epistles to the Thessalonians. See above, *v.* 5. and *1 Thess.* III. 1—6.

six months, teaching the word of God among them.

Now, when Gallio was Proconsul of Achaia, 12
the Jews rose unanimously against Paul, and
brought him to the tribunal, saying, This man 13
persuadeth men to worship contrary to the Law.
And when Paul was going to open his mouth, 14
Gallio said to the Jews, If it were an act of
injustice or licentiousness, O ye Jews, it would
be reasonable that I should bear with you: But 15
if the question be about words and names, and
your own law, see *to it* yourselves; for I will
not be judge of these matters. And he drove 16
them away from the tribunal. Then all the 17
Greeks laying hold on Sosthenes, the chief Ru-
ler of the synagogue, beat him before the tri-
bunal: And Gallio did not concern himself
about any of these things.

AND Paul still continued *there* for a considerable 18
time; and then taking his leave of the bre-
thren, he sailed from thence for Syria, and Priscilla
and Aquila with him: having shaved *his* head
at Cenchreaⁱ; for he had *made* a vow. And 19
he arrived at Ephesus, and left them there;
but he himself entered into the synagogue, and
reasoned with the Jews. And though they 20
desired him to stay longer with them, he did
not consent: But he took his Leave of them, 21
saying,

ⁱ A port in the neighbour-
hood of Corinth.—This vow
seems to have been an expres-
sion of gratitude to the Divine

goodness, for preserving him
from several imminent dangers,
during his continuance in Greece.

saying, I must by all means keep the approaching festival at Jerusalem; but I will return to you again, God willing. And he set sail from
 22 Ephesus: And landing at Cefarea, he went up ^k; and having saluted the church, he went down
 23 to Antioch. And having spent some time *there*, he departed, going through the country of Galatia and Phrygia in order, confirming all the disciples.

24 And a certain Jew named Apollos, a native of Alexandria ^l, who was an eloquent *and* able
 25 man in the Scriptures, came to Ephesus. This person was initiated ^m in the way of the Lord; and, being fervent in spirit, he spoke and diligently taught the things of the Lord, being acquainted only with the baptism of John:
 26 and he began to speak boldly in the synagogue. But Aquila and Priscilla, having heard him, took him to *their house*, and explained to him the
 27 way of God in a more perfect manner. Now, when he was disposed to go over to Achaia, the brethren, exhorting *him*, wrote to the disciples to receive him; who, being arrived there, was of great service to those who had believed through
 28 grace: For he strenuously convinced the Jews in public, shewing by the Scriptures that Jesus is the Messiah.

NOW,

^k To Jerusalem, see v. 21. from whence he proceeded to Antioch in Syria.

^l A city in Egypt, where a great number of Hellenistic Jews resided.

^m *κατηχημένος*. He had but

an imperfect knowledge of the Gospel; however, he insisted upon the doctrine of repentance, and faith in the Messiah, who, as he imagined, was shortly to appear, and teach them all things.

n Of

NOW, it came to pass that, while Apollos^{CHAP.} was at Corinth, Paul, having passed through^{XIX.} the upper parts ^a, came to Ephesus ^o: and finding some disciples *there*, he said to them, Have ² ye received the Holy Spirit since ye have believed? But they replied to him, We have not so much as heard whether there be an Holy Spirit ^p. And he said to them, Into what then ³ were ye baptized? And they said, Into the baptism of John. Then Paul said, John indeed ⁴ administered the baptism of repentance, telling the people, That they should believe in Him who was to come after him, that is, in Jesus the Messiah. When they heard *this*, they were ⁵ baptized in the name of the Lord Jesus. And ⁶ Paul having laid *his* hands upon them, the Holy Spirit came on them; and they spoke languages, and prophesied ^q. And they were in all ⁷ about twelve men. And he went into the synagogue, and spoke with great freedom for the space of three months, disputing, and inculcating the things which related to the kingdom of God. But as some were hardened and would not ⁹ believe, speaking evil of the Way ^r before the multitude, he departed from them, and separated

^a Of Asia Minor. See above chap. XVIII. 23.

^o A city of Asia Minor. See his promise in chap. XVIII. 21.

^p These, like Apollos, knew only the baptism of John, and consequently were ignorant of

the effusion and miraculous gifts of the Holy Spirit.

^q Or *preached*, being endowed with the gift of tongues.

^r *i. e.* the way of salvation, into which the Apostle guided their wandering steps.

rated the disciples ^s; disputing daily in the school
 10 of one Tyrannus. And this was done for the
 space of two years; so that all the inhabitants
 of Asia ^t, both Jews and Greeks, heard the
 11 word of the Lord Jesus. And God wrought
 extraordinary miracles by the hands of Paul;
 12 so that handkerchiefs or aprons were carried from
 his body to the sick, and the diseases left them,
 13 and the evil spirits went out of them. Then
 some of the vagabond Jewish exorcists ^u took
 upon them to invoke the name of the Lord
 Jesus, over those who had evil spirits, saying,
 14 ' We adjure you by Jesus, whom Paul preach-
 ' eth ^x. Now, there were seven sons of *one*
 15 Skeva a Jewish chief-priest, who did this. But
 the evil spirit answering, said, ' Jesus I acknow-
 ' ledge ^y, and Paul I know; but who are ye?'
 16 And the man, in whom the evil spirit was, leap-
 ing on them, got the mastery over them, and
 prevailed against them; so that they fled out of
 17 that house naked and wounded. And this came
 to the knowledge of all the Jews and Greeks
 who dwelled at Ephesus: and a dread came
 on them all, and the name of the Lord Jesus
 was

^s From the unbelievers, with whom he held conferences, proving by irrefragable arguments the truth of Christianity.

^t The province so called, or Proconsular Asia. See note on chap. XVI. 6.

^u The Jews of this age pretended to a power of ejecting demons, (*Jeseph. L. VIII. C. 2.*) probably in opposition to the

miracles of our Lord and his Apostles.

^x To come out of those whom you now possess.

^y The word *γινωσκω*, I have rendered something different from *επισταμαι*, which is applied to Paul; for the original seems to make some distinction, though there is none in any of our English translations.

was magnified. And many of them who be-
 lieved came, and confessed, declaring their
 deeds ^z. A considerable number also of those
 who practised ^a curious arts, bringing their books
 together, burned them before all ^b; and they
 computed the value of them, and found it fifty
 thousand *pieces* of silver ^c. Thus did the word
 of God powerfully grow and prevail.

AFTER these things were accomplished, Paul
 purposed in the spirit, that, passing through
 Macedonia and Achaia, he would go to Jerusalem;
 saying, After I have been there, I must also see
 Rome. Then having sent two ^d of those who
 ministered to him, *viz.* Timothy and Erastus,
 into Macedonia; he himself stayed some time
 in Asia. Now, there happened about that time
 no small tumult ^e about that Way. For one
 named Demetrius, a silver-smith, who made
 silver shrines of Diana ^f, procured no small
 gain

^a *i. e.* their former evil practices, and pretended exorcisms.

^b Several ancient authors mention the *Ephesian Letters*, *i. e.* charms and other magic arts, practised by the inhabitants of this city; so that, considering the propensity of mankind to such follies, it is no wonder these magic books were so highly valued, especially at Ephesus.

^c Who were assembled to see the demoniac, &c.

^d These were probably Attic Drachmas at nine-pence each, amounting in the whole to

One thousand eight hundred and seventy-five pounds. They were Jewish shekels, according to some, at two shillings and six-pence each.

^e Who attended and assisted him in preaching the Gospel, and were probably Deacons.

^f At Ephesus, where Diana had a very magnificent temple, much visited by strangers.

^g These were, probably, silver models of the temple of that goddess, which were purchased by those who came to Ephesus to worship her.

- 25 gain to the artificers ; whom he called together,
with the workmen employed about such things,
and said, ‘ Sirs, ye know that by this business
26 ‘ we get our maintenance : You also see and
‘ hear that, not only at Ephesus, but almost
‘ through all Asia, this Paul hath persuaded and
‘ turned aside great numbers, saying, that they
27 ‘ are not gods which are made with hands ; so
‘ that there is danger, not only that this our
‘ trade, should be decried, but also that the
‘ temple of the great goddess Diana should be
‘ despised, and her ^s grandeur destroyed, whom
‘ all Asia, and even the world ^h, worshippeth.’
28 And hearing *this*, they were filled with rage,
and cried out, saying, ‘ Great *is* Diana of the
29 ‘ Ephesians !’ And the whole city was full of
confusion ; and they rushed with one accord into
the theatre, dragging with them Gaius and
ⁱ Aristarchus, who were Macedonians, and the
30 companions of Paul in his travels. And when
Paul would fain have gone in to the people,
31 the disciples did not permit him. Besides, some
of the ^k principal men of Asia, who were his
friends, sent to him, begging that he would not
32 venture himself into the theatre. Some there-
fore were crying one thing, and some another ;
for

^s Or, *her majesty vilified*,
καταβιβασθαι την μεγαλειότητα
αυτης.

^h Diana was worshipped under various titles in most parts of the world ; as the *goddess of Hunting, of Parturition, of Enchantments, &c.*

ⁱ He was afterwards Paul’s fellow-prisoner at Rome. See *Col. IV. 10.*

^k Or *Astarchs*, *ασταρχων*, who were officers chosen by the community, to preside over their public games, &c.

for the assembly was confused, and the greater part knew not on what account they were come together. And they drew Alexander ¹ out of 33 the croud, the Jews pushing him forward: Then Alexander, waving his hand, would fain have made a defence to the people. But they, 34 knowing that he was a Jew, cried out all with one voice for about the space of two hours, ‘ Great is Diana of the Ephesians.’ Then the 35 Recorder ^m, having pacified the multitude, said, ‘ What man is there, ye Ephesians, who doth ‘ not know that the city of the Ephesians is de- ‘ voted to ⁿ the great goddess Diana, and to ‘ the *image* ^o which fell down from Jupiter? ‘ Since then these things cannot be contra- 36 ‘ dicted, ye ought to be quiet, and to do no- ‘ thing rashly. For these men ye have brought 37 ‘ hither, are neither robbers of temples, nor ‘ blasphemers of your goddess. Therefore, if 38 ‘ Demetrius, and the artificers who are with ‘ him, have a ^p charge against any one, the ‘ courts

¹ This person seems to have been a Jew, and was urged on by his brethren to make a defence, lest they, as being enemies to idolatry, should suffer in the tumult, with the Christians.

^m Or *Chancellor*, literally the *Scribe* or *Secretary*; but he seems to be a person of considerable authority, as well as learning and prudence.

ⁿ ἱερὸς signifies a *Priest devoted to the service of some par-*

ticular deity; and the whole city is here represented as one *attendant devotee* in Diana’s temple.

^o Other images, as the *Palladium* at *Troy*, were supposed by the heathens to have descended from heaven. The legend about the *Madonna* of *Loretto* is as absurd, and seems to have been borrowed from these fables.

^p Or *cause of complaint*, λόγον.

- ' courts are open, and there are the Proconsuls:
 39 ' let them implead one another. But if ye are
 ' making any enquiry concerning other matters,
 ' it shall be determined in a lawful assembly.
 40 ' And indeed ^a we are in danger of being called
 ' in question, for the insurrection of this day;
 ' there being no cause by which we can ac-
 41 ' count for this concourse.' And having said
 ' these words, he dismissed the assembly.

CHAP. XX. **N**OW, after the tumult was ceased, Paul
 calling the disciples to him, and embracing
them, departed in order to go to Macedonia.
 2 And going through those parts, and having much
 3 exhorted them, he came into Greece, and re-
 sided *there* three months. And when he was
 about to sail for Syria, the Jews laying an am-
 bush for him, he thought it proper to return
 4 through Macedonia. And there accompanied
 him as far as Asia, Sopater of Berea; and of
 the Thessalonians, Aristarchus and Secundus;
 and Gaius of Derbè, and Timothy; and of the
 5 Asiatics ^r, Tychicus and Trophimus. These ^s,
 6 going before, stayed for us at Troas. And we
 set sail from Philippi after the days of unleavened
 bread, and came to them at Troas in five days;
 7 where we stayed seven days. And on the first
day of the week, when the disciples were come
 together

^a καὶ γὰρ. Vide *Raphel*. in
Act. IV. 27. XVI. 37.

^r i. e. natives of Proconsular
 Asia; for Gaius and Timothy

were likewise of Asia Minor.

^s viz. Tychicus and Trophi-
 mus, the two last mentioned.

together † to break bread, Paul being to depart the next day, preached to them, and prolonged his discourse until midnight. And there were 8 many lamps in the upper chamber where they were assembled. And a certain young man, 9 named Eutychus, sitting in a window ^u, fell into a profound sleep; and as Paul continued his discourse a long time, he, being overpowered with sleep, fell down from the third story, and was taken up dead. Then Paul went down, 10 and * threw himself upon him, and taking him in his arms, said, Disturb not yourselves; for his life is in him. When he was come up again, 11 and had broken bread and eaten, he conversed *with them* a long while, even until break of day; and so he departed. And they brought the 12 young man alive, and were not a little comforted. Then we went before into the ship, 13 and sailed to Assos ^y, where we were to take in Paul; for so he had appointed, choosing himself to go on foot. And as soon as he joined 14 us at Assos, we took him on board, and came to Mitylenè ^z. And, sailing from thence, we 15 came the next *day* over against Chios ^a; and the day

† *i. e.* To celebrate the Eucharist, as it was usual on every Lord's day.

^u This was an open window with a wooden casement, or little door, *θυρίς*, which was set open that the room might not be over-heated by so many lamps, &c. see *v.* 8. It is well known that the ancients had no glass in their windows; nor are

the modern windows glazed in the East, and many parts of Europe.

* Compare 1 *Kings* XVII. 21.

^y A city and port of Phrygia Minor.

^z A port of the island of Lesbos in the *Ægean* sea.

^a An island in the Archipelago, now called Scio, famous for wine.

day following we landed at Samos ^b, and stayed at Trogyllium; and the next *day* we came to
 16 Miletus ^c. For Paul had determined to sail by Ephesus ^d, that he might not spend the time in Asia; for he hastened, if it were possible for him, to be at Jerusalem on the day of Pentecost ^e.

17 But sending from Miletus to Ephesus, he
 18 called thither the Elders of the ^f church. And when they were come to him, he said to them,
 ' Ye know how I have been conversant among
 ' you all the time, from the first day in which
 19 ' I came into Asia; serving the Lord with all
 ' humility, and with many tears, and trials
 ' which beset me by the insidious practices of
 20 ' the Jews: how I suppressed nothing that
 ' was profitable *to you*, but have preached to
 ' you, and taught you publicly, and from house
 21 ' to house; testifying both to Jews, and Greeks,
 ' repentance towards God, and faith in our
 22 ' Lord Jesus Christ. And now, behold, I am
 ' going bound ^g in the spirit to Jerusalem, not
 ' knowing the things that shall beset me there;
 excepting

^b An island in the same sea.

^c A town on the coast of Asia Minor; after having lodged the night before at Trogyllium.

^d Which lay on the other side of the bay; and they sailed by it without landing there, in their course to Miletus. By which it seems that the vessel was under Paul's direction.

^e That he might have an opportunity of meeting with a

greater number of people from Judea, &c. the days being then longer than at any other festival.

^f viz. The Ephesian church, while the ship was at anchor at Miletus.

^g See above chap. XIX. 21. *i. e.* obliged either by a Divine impulse, or resolved in his own mind.

' excepting that the Holy Spirit testifieth in 23
 ' every city, saying, that bonds and afflictions
 ' await me. But I make no account of any of 24
 ' *these*, nor do I esteem my life precious to my-
 ' self; so that I may *but* finish my course with
 ' joy, and the ministry which I have received
 ' of the Lord Jesus, *viz.* to give testimony to
 ' the Gospel of the grace of God. And now, 25
 ' behold, I know that ye all, among whom I
 ' have gone preaching the kingdom of God,
 ' shall see my face no more. Wherefore I tes- 26
 ' tify to you this day, that I *am* clear from
 ' the blood of all of you: For I have not de- 27
 ' clined to make known to you all the counsel
 ' of God. Take heed therefore to yourselves, 28
 ' and to the whole flock over which the Holy
 ' Spirit hath ^h made you overseers, to feed the
 ' church of God, which he hath purchased with
 ' his own blood. For I know this, that, after 29
 ' my departure, grievous wolves will enter in
 ' among you, not sparing the flock: Yea, from 30
 ' among yourselves men shall arise, speaking
 ' perverse things, to draw away disciples after
 ' them. Watch, therefore, remembering that 31
 ' for the space of three years, I ceased not to
 ' warn every one ⁱ with tears by night and by
 ' day. And now, brethren, I recommend you 32
 ' to God, and to the word of his grace; who
 ' is able ^k to build you up, and to give you an
 ' inheritance

^h Or, *constituted you Bishops,*
or *inspectors.*

ⁱ *i. e.* with the tenderest af-
fection for you, and the sincerest

concern for your eternal wel-
fare.

^k Or, *to edify* and confirm
you in the faith of the Gospel.

- 33 ' inheritance among all who are sanctified. I
 ' have coveted no man's silver, or gold, or ap-
 34 ' parel: Yea, ye yourselves know, that these
 ' hands have ministered to my necessities, and
 35 ' to those who were with me. I have ^l shewed
 ' you all things, how that thus labouring ye
 ' ought to support the infirm ^m; and to remem-
 ' ber the words of the Lord Jesus, that He
 ' said, "It is more blessed to give than to re-
 36 " ceive." And having said these words, he
 37 kneeled down, and prayed with them all. And
 there was great lamentation among *them* all;
 and falling on Paul's neck, they kissed him;
 38 being more particularly grieved at his saying,
 that they should see his face no more. And
 they conducted him to the ship.

CHAP. XXI. **A**ND it came to pass, that after we were
ⁿ parted with reluctance from them, and
 had set sail; we came with a direct course to
 Coös °, and, the next day, to Rhodes ^p, and
 2 from thence to Patara ^q. And finding a ship
 passing over to Phenicia, we went on board,
 3 and set sail. Then discovering Cyprus, and
 leaving it on the left hand, we sailed to Syria,
 and landed at Tyre ^r; for there the ship was to
 unload

^l I myself have set you an example in all things.

^m ἀσθενούντων, *i. e.* those who are disabled from maintaining themselves by their own labour.

ⁿ ἀποσπασθέντας, *αυτοῖς*.

° An island in the Ægean sea.

^p An island in the Mediterranean, being one of the Cyclades, as well as Coös.

^q A city of Lycia, on the continent of Asia.

^r The principal port of Phenicia.

unload her freight. And, finding disciples, we stayed there seven days; who ^s said to Paul, by the Spirit, not to go up to Jerusalem. And when we had accomplished those days, we departed, and proceeded on our journey: and they all with *their* wives and children brought us on our way, out of the city; and kneeling down on the sea-shore, we prayed. And having embraced one another, we went on board the ship, and they returned home. And when we had finished *our* course, we came from Tyre to Ptolemais^t; and saluting the brethren, we stayed with them one day. The next day, we who were of Paul's company departed, and came to Cesarea^u; and entering into the house of Philip the Evangelist, who was *one* of the ^x seven, we lodged with him. Now, he had four virgin-daughters, who prophesied. And as we continued *there* several days, there came down from Judea a certain prophet whose name was Agabus: And he, coming to us, took Paul's girdle, and binding his own hands and feet, said, ' Thus, saith the holy Spirit, shall the Jews, at Jerusalem, bind the man whose girdle this is, and shall deliver *him* into the hands

^s *i. e.* told him by the inspiration of the Spirit, ' that bonds and afflictions awaited ' him,' (chap. XX. 23.) and therefore they dissuaded him from going to Jerusalem.

^t A celebrated city in the lot of Asher, anciently called Acco; being enlarged by Ptolemy

king of Egypt, it assumed this new name. It is now called Acca or Acra by the Turks.

^u A noted city in the lot of Manasseh, once called Stratonice. See chap. X. 1.

^x The seven Deacons. See chap. VI. 5.

12 ‘hands of the Gentiles.’ But when we heard
these things, both we and the inhabitants of
13 that place entreated him not to go up to Jeru-
salem. Then Paul answered, ‘What mean ye
‘by weeping and breaking my heart? for I
‘am ready not only to be bound, but also to
‘die at Jerusalem for the name of the Lord
14 ‘Jesus.’ And, as he would not be persuaded,
we ceased, saying, The will of the Lord be
done!

15 And after these days, having taken up our
16 baggage, we went up to Jerusalem. *Some* of
the disciples also from Cesarea went along with
us, and ^y brought *us* to one Mnason of Cyprus,
an old disciple, with whom we were to lodge.

17 **N**OW, when we were arrived at Jerusalem,
18 the brethren received us with joy. The next
day, Paul went in with us to James; and all
19 the Elders were present. And, having embraced
them, he gave a particular account of those
things which God had wrought among the Gen-
20 tiles by his ministry. And when they heard
it, they glorified the Lord; and they said to
him, ‘Thou see’st, brother, how many thou-
‘sands ^z of Jews there are who have believed,
21 ‘and they are all zealous for the Law. Now,
‘they have been informed concerning thee ^a,
‘that thou teachest all the Jews who are among
‘the

^y This version of ἀγγελῆς Μνα-
σων seems much more natural
than the *v. Tr.*

^z Literally, *myriads*, a defi-

nite for an indefinite number.

^a See chap. XV. 1—29. and
notes *in loc.*

^b That

' the Gentiles to apostatize from Moses ; saying,
 ' that they ought not to circumcise *their* chil-
 ' dren, nor to walk according to the customs.
 ' What is it then ^b ? The multitude must ne- 22
 ' cessarily come together ; for they will hear
 ' that thou art come. Therefore do this that 23
 ' we say to thee : We have four men ^c who are
 ' under a vow : take these, and purify thyself 24
 ' with them, and be at charges with them that
 ' they may shave *their* heads ; and all will
 ' know, that there is nothing in those things
 ' which they have heard concerning thee ; but
 ' *that* thou thyself walkest regularly, keeping
 ' the Law ^d. As for the believing Gentiles, 25
 ' we have written *to them*, determining, that
 ' they should observe no such thing ; but should
 ' only keep themselves from what is offered to
 ' idols, and from blood, and from what is
 ' strangled, and from fornication.' Then Paul 26
 taking the men, and the next day being puri-
 fied with them, entered into the temple, declar-
 ing the accomplishment of the days of purifica-
 tion, until an offering should be made for every
 one of them. But when the seven days were 27
 almost ended, the Asiatic Jews, seeing him in
 the

^b That is proper to be done, on this occasion.

^c Literally, *who have a vow upon them*, viz. a vow of nazariteship. It was customary among the Jews to make such vows in sickness and distress. The charges of these four Nazarites would be the price of

eight lamb^s, four rams, &c. See *Numb. VI. 14, 15.*

^d This was the most prudent conduct for a short time ; for Providence was determined soon to abolish the Mosaic ritual by the destruction of the temple, city, and nation, of the Jews.

the temple, threw the whole multitude into
 28 confusion, and laid hands upon him, crying out,
 ‘ Men of Israel, help ! This is the man who
 ‘ teacheth all *men*, every where, ^c against the
 ‘ people, and the Law, and this place : Besides,
 ‘ he hath even brought Greeks into the temple,
 29 ‘ and polluted this holy place.’ For they had
 before seen Trophimus the Ephesian with him;
 in the city, whom they supposed that Paul had
 30 brought into the temple. And the whole city
 was in a commotion, and the people crouded
 together ; and laying hold on Paul, they dragged
 him out of the temple : and the gates were im-
 31 mediately shut. Now, as they were going to
 kill him, tidings came to the ^f chief Captain
 of the band, that all Jerusalem was in confusion ;
 32 who immediately taking soldiers, and Centurions,
 ran in among them. But when they saw the
 commanding officer and soldiers, they left off
 33 beating Paul. Then the Tribune drawing near,
 took him away, and ordered *him* to be bound
 with two chains ; and he demanded who he
 34 was, and what he had done. And some among
 the multitude cried out one thing, some another :
 and as he could not know the certainty on ac-
 count of the tumult, he ordered him to be car-
 ried

^c *i. e.* Doctrines contrary to the religion of the Jews, the Mosaic law, and the service of the temple.

^f *i. e.* *The Tribune of the cohort*, or chief officer of the Ro-

man garrison in the castle of Antonia ; who kept guard with a detachment of his men in the outer portico of the temple, during the festival, to prevent tumults.

ried into the castle ^g. But when he was upon 33
the stairs, it happened that he was carried by
the soldiers, because of the violence of the croud:
For the multitude of the people followed, cry- 36
ing out, Away with him!

But as Paul was going to be brought into the 37
castle, he said to the chief Captain, May I be
permitted to speak to thee? And he said, Canst
thou speak Greek? art thou not that "Egyptian 38
who, before these days, didst make an insur-
rection, and lead out into the wilderness four
thousand murderers? But Paul said, I am a 39
Jew of Tarsus ⁱ in Cilicia, a citizen of no ob-
scure city; permit me then, I beseech thee, to
speak to the people.

And when he had given him leave, Paul, 40
standing on the stairs, waved his hand to the
people; and a great silence being made, he
spoke to them in the ^k Hebrew tongue, saying,
'Brethren, and fathers, hear now my apo-
'logy to you.' And when they heard that he ^{CHAP. XXII.}
addressed them in the Hebrew language, they ²
were the more silent; and he saith: 'I am really 3
'a

^g Of Antonia, which was situated at an angle of the temple; and there was a flight of steps leading from it to the eastern and northern portico.

^h Josephus mentions this Egyptian impostor in his *Wars of the Jews*, L. II. C. 13. and *Antiq.* L. 20. C. 8.

ⁱ Tarsus, a city in Asia Minor.

nor and province of Cilicia, seems to have borrowed its name from *Tarsis* the son of Javan, *Gen.* X. 4. Strabo says that the inhabitants were famous for their learning, commerce, &c.

^k Or rather *Syriac dialect*, which was then the common language of the Jews.

' a Jew, who was born at Tarsus in Cilicia,
 ' but educated in this city ¹ at the feet of Ga-
 ' maliel, accurately instructed in the law of our
 ' fathers, and was zealous for God, as ye all
 4 ' are this day : who persecuted this Way even
 ' to death, binding and delivering into prisons
 5 ' both men and women, as even the High-
 ' Priest is witness to me, with all the court ^m
 ' of the Elders ; from whom also having re-
 ' ceived letters to the brethren, I went to Da-
 ' mascus, in order to bring those who were
 ' there bound to Jerusalem, that they might
 6 ' be punished. And it came to pass, that as I
 ' was on my journey, and drawing near Da-
 ' mascus, about ⁿ noon, on a sudden a great
 7 ' light from heaven shone around me. And I
 ' fell to the ground, and heard a voice saying
 ' to me, " Saul, Saul, why dost thou persecute
 8 " me ?" But I answered, Who art thou, Lord ?
 ' And he said to me, " I am Jesus the Naza-
 9 " rene, whom thou persecutest." Now, they
 ' who were with me saw indeed the light, and
 ' were afraid ; but they did not hear the voice ^o
 10 ' of him that spoke to me. Then I said,
 ' What shall I do, Lord ? And the Lord said
 ' to

¹ This phrase alludes to the Great Council:
 custom among the Jews, for
 scholars to sit on the ground,
 or low seats, while their teacher
 was raised on a kind of *resfrum*.
 See Luke X. 39. As for Ga-
 maliel, see chap. V. 34.

ⁿ As this happened about
 noon, it must have been a
 dazzling effulgence far surpassing
 the meridian-sun, as appears by
 the effects of it.

^o *i. e.* The articulate words.

^m *i. e.* The Sanhedrim, or See note on chap. IX. 7.

^p *i. e.*

‘ to me, “ Arise, and go to Damascus ; and
 “ there it shall be told thee of all things which
 “ are appointed for thee to do.” And, as I 11
 ‘ could not see for the glory of that light, be-
 ‘ ing led by the hand by those who were with
 ‘ me, I came to Damascus. And one Ananias, 12
 ‘ a pious man according to the Law ^p, who
 ‘ had a good character among all the Jews who
 ‘ dwelled *there*, came to me ; and standing by, 13
 ‘ he said to me, “ Brother Saul, receive thy
 “ sight !” And the same hour I saw him. He 14
 ‘ then said, “ The God of our fathers hath
 “ chosen thee to know his will, and to see the
 “ JUST ONE, and to hear a voice from his
 “ mouth ^q. For thou shalt be his witness to 15
 “ all men, of those things which thou hast seen
 “ and heard. And now, why dost thou delay ? 16
 “ Arise, be baptized, and wash away thy sins,
 “ invoking the name of the Lord.” And it 17
 ‘ came to pass, that when I returned to Jeru-
 ‘ salem, while I was praying in the temple, I
 ‘ was in a trance ^r, and saw Him ^s ; who said 18
 ‘ to me, “ Make haste, and depart quickly out
 “ of Jerusalem ! for they will not receive thy
 “ testimony concerning me.” And I said, Lord, 19
 ‘ they themselves know that I imprisoned, and
 ‘ scourged in every synagogue, those who be-
 ‘ lieve in thee ; and when the blood of thy 20
 martyr

^p *i. e.* A Jewish convert to Christianity, who still observed the Mosaic law

^q See above v. 7.

^r Or *ecstasy*. See chap. X.

^s *viz.* The Lord Jesus Christ.

‘ martyr Stephen was shed, I also was standing
 ‘ by, and consenting to his murder, and kept
 21 ‘ the garments of those who slew him ^t. And
 ‘ He said to me, “Depart! for I will send
 “ thee far hence to the Gentiles.”
 22 “ Thus far they listened to his discourse; and
 then they raised their voices, and said, Away
 with such a fellow from the earth! for it is not
 23 fit that he should live. And as they were cry-
 ing out, and casting off *their* clothes, and throw-
 24 ing dust into the air, the chief Captain ordered
 him to be brought into the castle, and bade
 that he should ^x be put to the question by
 scourging; that he might know for what cause
 25 they cried out so against him. And as they
 were binding him with thongs, Paul said to the
 Centurion who stood by, Is it lawful for you to
 26 scourge a Roman ^y, even uncondemned. The
 Centurion hearing *this*, went and told the Tri-
 bune, saying, Consider what thou art going to
 27 do; for this man is a Roman. Then the Tri-
 bune coming to him, said, Tell me, art thou
 28 a Roman? He said, Yes. And the Tribune
 answered, I obtained this freedom with a great
 sum.

^t *q. d.* The inhabitants of Judea who were witnesses of my persecuting rage against the Christians, seeing this wonderful change in me, will the more readily attend to my preaching.—But our Lord had more important ends in view, as appears from v. 21.

^u The learned reader will perceive by this rendering, that

I point the original thus, *ηκουον δε αυτου, αχρι τουτου, του λογου.*

^x The Romans used this method, as the French do at this day, the word *question* signifying the *rack* or *torture*.

^y *i. e.* A citizen of Rome, though born at Tarsus. See note on chap. XVI. 37.

sum. And Paul said, But I was *free-born*. Therefore those, who were to have put him to the question, immediately departed from him: and the Tribune also was afraid, when he knew that he was a Roman, even because he had bound him. 29

On the next day, being desirous to know for certain of what he was accused by the Jews, he loosed him from *his* bonds, and ordered the Chief-Priests and all their Council ² to come together; and bringing Paul down, he set him before them. And Paul looking attentively on the Council, said, ‘Brethren, I have lived in CHAP. XXIII.
‘all good conscience before God, even to this day.’ But Ananias the High-Priest commanded those who stood by him, to strike him on the mouth. Then Paul said to him, ‘God
‘shall smite thee, *thou* ^a whited wall! For dost thou sit to judge me according to the law, and commandest me to be struck contrary to the law?’ But those who stood by said, Revilest thou the High-Priest of God? Then said Paul, ‘Brethren, I was not aware that he was the High-Priest; for it is written ^b, “Thou shalt not speak evil of the Ruler of thy people.” Now Paul, perceiving that one part
were 30 2 3 4 5 6

^a ‘To appear,’ *v. Tr.* But *ἐλθὲν* implies rather that the Sanhedrim met in the usual place, whither the Tribune brought him, &c.

^a Compare *Mat.* XXIII. 27. See *Joseph.* L. XX. C. 9. for

the character of this Ananias; and *Bell. Jud.* L. II. C. 17. for his wretched exit, which happened about five years after this.

^b In *Exod.* XXII. 28.

were Sadducees and the other Pharisees, cried out in the Council, ‘ Brethren, I am a Pharisee, ‘ the son of a Pharisee ; for the hope ^c and resurrection of the dead I am brought into judgment.’ And on his speaking this, a dissension arose between the Pharisees and the Sadducees ; and the multitude was divided. For the Sadducees say that there is no resurrection, nor angel, nor spirit ; but the Pharisees confess both ^d. Then there was a great clamour : And the Scribes, *being* of the part of the Pharisees, arose, and contended, saying, We find no evil in this man ; but if a spirit or angel hath spoken to him, let us not fight against God ^e. And a great disturbance arising, the chief Captain, fearing lest Paul should be torn to pieces by them, commanded the soldiers to go down and take him by force from the midst of them, and to bring him into the castle.

11 **I**N the following night, the Lord, standing by him, said, “ Take courage, Paul ! for as thou “ hast testified the things concerning me at “ Jerusalem, so thou must also bear testimony ^f “ at Rome.” Now, when it was day, some of the Jews, forming a conspiracy, bound themselves with a curse, saying, that they would neither eat nor drink until they had killed Paul. 13 And they were more than forty that had thus 14 combined together ; who, coming to the Chief-Priests

^c *i. e.* the comfortable hope of a future state, which the Sadducees denied.

^d See the notes on *Mat.* III. 7.

^e Compare chap. V. 39.

^f Of me, and of my doctrine.

^g The

Priests and Elders, said, ^s We have bound our-
 selves with a solemn anathema not to taste any
 thing until we have slain Paul. Now, there- 15
 fore, do you, with the Council, signify to the
 Tribune, that he bring him down to you to-
 morrow, as if ye would be more perfectly in-
 formed of what relates to him; and we are
 ready to kill him before he can come near you.
 But the son of Paul's sister, hearing of their am- 16
 bush, came, and, entering into the castle, told
 Paul. Then Paul, calling one of the Centu- 17
 rions to him, said, Conduct this young man to
 the Tribune; for he hath something to tell him.
 He therefore took and led him to the Tribune, 18
 and said, Paul the prisoner, calling me to him,
 desired me to bring this young man to thee,
 who hath something to say to thee. The Tri- 19
 bune, taking him by the hand, and withdrawing
 to a private place, asked *him, saying*, What is
 it that thou hast to tell me? He then said, The 20
 Jews have agreed to request thee, that thou
 wouldest bring down Paul to-morrow into the
 Council, as if they would enquire something
 more accurately into his case. But do not thou 21
 be prevailed upon by them; for more than forty
 of them, lying in wait for him, have bound
 themselves with an oath, that they will neither
 eat nor drink until they have killed him; and
 they

^s The original is very em-
 phatical, *αναδεματι αναδεματι-
 σμεν*. Josephus mentions some
 who had thus bound themselves
 with an oath to assassinate He-

rod, because he had violated
 their ancient customs. This
 execrable practice the Jews,
 like the modern Popish caluists,
 thought lawful.

they are now ready, expecting a promise from
 22 thee. The Tribune then dismissed the young man,
 and charged *him*, saying, Tell no one that thou
 23 hast discovered these things to me. And calling
 to him two Centurions, he said, Get ready
 two hundred soldiers, and seventy horse-men,
 and two hundred spear-men, to go to Cesarea,
 24 at ^h the third hour of the night; and let them
 provide beasts ⁱ, to set Paul upon, and convey
 25 *him* in safety to Felix the governor. And he
 wrote an epistle, of the contents of which this
 is the copy:

26 ' Claudius Lyfias, to the most Excellent
 27 ' the Governour Felix, wishes health. As this
 ' man was seized by the Jews, and was go-
 ' ing to be killed by them, I came with a
 ' party of soldiers, and rescued him, having
 28 ' learned that he is a Roman. And being de-
 ' sirous of knowing the crime of which they
 ' accused him, I brought him before their
 29 ' Council; whom I found to be accused con-
 ' cerning questions of their law, but to have
 ' nothing laid to his charge worthy of death, or
 30 ' of bonds. But when it was signified to me,
 ' that an ambush was going to be laid for the
 ' man by the Jews, I sent *him* immediately to
 ' thee, commanding his accusers also, to declare
 ' before thee ^k what *they have* against him.
 ' Farewel!

31 The soldiers therefore, as it was commanded
 them,

^h About nine of the clock in expedition.
 the evening.

ⁱ *i. e.* Relays of horses, for ^k *i. e.* the crime they have
 to alledge against him.

them, taking up Paul, conducted *him* by night to Antipatris¹. And the next day they returned to the castle, leaving the horse-men to go on with him; who, when they came to Cesarea, delivered the epistle to the Governor, and presented Paul also before him. The Governor, having read *it*, asked of what province he was; and, being informed that he was of Cilicia, I will hear thee, said he, when thine accusers are also present. And he commanded him be kept in Herod's Prætorium^m.

AND, after five days, Ananias the High-Priest came down with the Elders, and Tertullus, a certain orator; whoⁿ appeared before the Governor against Paul. And he being called forth, Tertullus began the accusation, saying, ‘ ° As we enjoy great peace by thy means, and illustrious deeds are happily^p done to this nation by thy provident care, we accepted *it* always, and in all places, most noble Felix, with all thankfulness. But, that I may not

¹ A city in the lot of Manasseh, not far from the Mediterranean, and about thirty-eight miles north-west of Jerusalem. It was rebuilt by Herod the Great, and called Antipatris, in honour of his father Antipater.

^m This was a palace and court built by Herod the Great, when he rebuilt Cesarea: there was probably a kind of state prison in it.

ⁿ ΕΝΕΦΑΝΙΣΤΑΝ. ‘Informed,’ *v. Tr.*

° Paul's accusation, the encomium of Felix, and almost every word of this oration was contrary to matter of fact. See *Joseph. Antiq. Lib. XX. C. 8.* concerning Felix's character, &c.

^p κατορθωμάτων γινόμενων, i. e. *illustrious undertakings happily accomplished. Vid. Ellsner. Observ. tom. I. p. 473.*

- ' not trouble thee farther, I entreat thee, of thy
 5 ' clemency to hear us in few words. For
 ' we have found this man a pestilent fellow, and
 ' a mover of sedition among all the Jews through-
 ' out the world, and a ring-leader of the sect
 6 ' of the Nazarenes; who hath also attempted
 ' to profane the temple; and whom we seized,
 ' and would have judged according to our
 7 ' law ¹. But Lyfias the Tribune, coming upon
 ' us with a great force, took *him* away out of
 8 ' our hands, commanding his accusers to come
 ' to thee: by which means, thou mightest thy-
 ' self take cognizance of all these things of which
 9 ' we accuse him.' And the Jews also gave
 their assent, saying, that these things were so.
 10 Then Paul, after the Governor had made a
 signal to him to speak, answered: ' Knowing
 ' that thou hast been many years a judge to
 ' this nation, I ' answer for myself with more
 11 ' chearfulness; as thou mayest be satisfied that
 ' it is no more than twelve days ago, since I
 12 ' went up to worship at Jerusalem. And they
 ' neither found me disputing with any one in
 ' the temple, nor raising an insurrection among
 ' the people, either in the synagogues, or in
 13 ' the city; nor can they produce any proof of
 ' the things which they now lay to my charge.
 14 ' But this I confess to thee, that after the way
 ' which

¹ The Romans allowed the Jews a power of executing pro-
 taners of the temple, even
 without forms of law.

² ἀπολογεῖσθαι, I make my apo-

logy or defence, 'before thee who
 hast governed this nation several
 years, and art no stranger to
 those affairs.

' which they call Heresy, so do I worship the
 ' God of my fathers, believing all things which
 ' are written in the Law and the Prophets^s ;
 ' having hope towards God, *of that* which they 15
 ' themselves also expect, *viz.* that there shall
 ' be a Resurrection of the dead, both of the just
 ' and of the unjust. And ^t in this do I exercise 16
 ' myself, to have always a conscience void of
 ' offence towards God and men. Now after 17
 ' several years, I came to bring alms to my na-
 ' tion, and *to make my*^u offerings. Upon which 18
 ' some Jews from Asia found me purified in
 ' the temple, neither with a croud, nor with
 ' tumult ; who ought to have been present be- 19
 ' fore thee, to prefer an accusation, if they had
 ' any, against me. Or let these themselves de- 20
 ' clare, if, when I stood before the Council,
 ' they found any iniquity in me ; unless it 21
 ' be concerning this one exclamation which I
 ' uttered as I was standing among them,
 " Concerning the Resurrection of the dead, I
 " am judged^x by you this day."

Now, when Felix heard these things, he put 22
 them off, saying, After I have been more per-
 fectly informed concerning *that* Way, when
 Lyfias the Tribune comes down, I will take
farther cognizance of the affair between you.
 And

^s All the Sacred Writings follows.
 were included in this title,
 among the Jews.

^u Compare chap XXI. 26.

^t Or, *upon this account.* *ev* into judgement. See chap. XXIII.
^{τὸ πρῶτον} may here either refer to 6.
 what goes before, or to what

^x *i. e.*

- 23 And he commanded a Centurion to keep Paul, and let *him* have liberty ^y, and to hinder none of his acquaintance from ministering and coming to him.
- 24 And after some days, Felix being come with his wife Drusilla ^z, who was a Jewess, sent for Paul, and heard him concerning the Faith
- 25 in Christ. And as he discoursed concerning ^a righteousness, temperance, and a future judgment, Felix ^b trembled, and answered, 'Go away for this time; and I will take some future opportunity to call for thee. He hoped at the
- 26 same time that money would be given him by Paul, that he might release him: Therefore, he sent for him the oftener, and conversed with
- 27 him. Now, after two years were ended, Felix had Porcius Festus for a successor; and Felix, being desirous ^c to ingratiate himself with the Jews, left Paul bound ^d.

CHAP. XXV. **W**HEN Festus therefore was come into the province, after three days he went up from

^y *i. e.* To have him in his custody, as a prisoner at large, and not to prohibit his friends from supplying him with necessities, and visiting him.

^z She was the daughter of Herod Agrippa, and sister to Agrippa mentioned in the next chap. *v.* 13. She had abandoned Azizus her former husband, and married Felix.

^a Or, *justice*, and *continence* or *chastity*, δικαιοσύνης και εγκρατείας. This discourse was well

adapted to the characters of this unjust Governor, and his illegal and unchaste wife.

^b ἐμφοβός γενομένος, *i. e.* He gave outward demonstrations of his inward fear, and perturbation of mind; which he could not support any longer.

^c I have rendered δειλὸν χαρίτας καταδεσθαι literally. 'Willing to shew a pleasure,' *v. Tr.* is hardly intelligible.

^d *i. e.* in confinement, a prisoner.

from Cefarea to Jerusalem. Then the High-
 Priest, and the chief of the Jews, appeared
 before him with an information ^e against Paul,
 and they entreated him, begging favour against
 him, that he would send for him to Jerusalem;
 laying an ambush in the way to murder him.
 But Festus answered, that Paul should be kept
 at Cefarea, and that he himself would go *thither*
 shortly. Therefore, said he, Let those among
 you who are able, go down with *me*, and if
 there be any thing ^f *criminal* in this man, let
 them accuse him. And having stayed among
 them more than ten days, he went down to
 Cefarea; and, the next day, sitting on the tri-
 bunal, he ordered Paul to be brought forth.
 And when he appeared, the Jews who came
 down from Jerusalem stood around *him*, bring-
 ing many, and *those* heavy, accusations against
 Paul, which they were not able to prove; while
 he said in his defence, ‘Neither against the law
 ‘ of the Jews, nor against the temple, nor
 ‘ against Cesar, have I committed any offence
 ‘ at all.’ But Festus, being desirous of ingra-
 tiating himself with the Jews, answering Paul,
 said, Art thou willing to go up to Jerusalem,
 and be judged there before me concerning these
 things? Then Paul said, ‘I am standing at the
 ‘ tribunal of Cesar ^g, where I ought to be judged.
 I have

^e ΕΠΕΦΩΝΙΣΤΗΝ implies all this.
 ‘Informed,’ *v. Tr.*

^f Or punishable by the Ro-
 man laws.

^g Courts of judicature were
 held in the provinces by the
 Roman Procurators, in Cesar’s
 name.

^h This

11 ' I have done no injury to the Jews, as thou
 ' thyself very well knowest: For if indeed I
 ' have done wrong, or have committed any
 ' thing worthy of death, I refuse not to die;
 ' but if there is nothing in those things, of
 ' which these persons accuse me, no man may
 ' ^h deliver me up to gratify them. ⁱ I appeal
 12 ' to Cesar.' Then Festus, having conferred
 with the Council ^k, answered, Hast thou ap-
 pealed to Cesar? unto Cesar thou shalt go.

13 And when some days were passed, king Ag-
 grippa ^l and Bernicè ^m came to Cesarea ⁿ to visit
 14 Festus. And as they spent many days there,
 Festus laid before the king the affair about
 Paul, saying, There is a certain man left in
 15 bonds by Felix; concerning whom, when I was
 at Jerusalem, the Chief-Priests and the Elders
 of the Jews informed *me*, desiring judgement
 16 against him: To whom I answered, That it is
 not the custom of the Romans to give up any
 man to be put to death, before the accused has
 the accusers face to face, and has an opportunity
 to

^h This seems to be the mean-
 ing of *χαρισάσθαι*, in this place.

ⁱ The Roman law allowed
 of such appeals, for every ci-
 tizen, before sentence was pas-
 sed.

^k Which consisted of a con-
 siderable number of persons of
 distinction, who usually attended
 the Roman Prefects into the
 provinces.

^l The son of Herod Agrippa,
 and great-grand-son of Herod

the Great.

^m Agrippa's sister; who was
 supposed to live with him in an
 incestuous manner, after having
 been married to her uncle He-
 rod king of Chalcis. Titus Vespasian afterwards loved her, and
 would fain have made her em-
 press; but was prevented by
 the clamour of the Romans.

ⁿ 'To salute.' *ἡ ἱ. ἀσπα-
 σόμενοι.*

to make his defence as to the crime laid to his charge. When therefore they were come hither, without any delay, I sat on the tribunal on the morrow, and commanded the man to be brought forth; against whom, when the accusers stood up, they brought no charge of such things as I supposed: But they had certain questions against him concerning their own religion, and about one Jesus that was dead, whom Paul affirmed to be alive. Now, as I was dubious concerning the question relating to this man, I asked *him* whether he was willing to go to Jerusalem, and there be judged for these things. But Paul having appealed to be reserved to the cognizance of our ^P august Emperor, I commanded him to be kept until I could send him to Cæsar. Agrippa then said to Festus, I would also fain hear the man myself. Tomorrow, said he, thou shalt hear him.

The next day, therefore, Agrippa and Bernicè being come with great pomp, and entering into the place of hearing, with the Tribunes and principal men of the city; at the command of Festus, Paul was brought forth. And Festus said, O King Agrippa, and all ye who are here present with us! You see this man, concerning whom all the multitude of the Jews have been pleading

* *δισ. δαίμονας*, in a good sense. See note on chap. XVII. 22. for it must be remembered that Agrippa was a Jew.

^P 'Augustus,' [*v. Tr.*] was not properly one of the names

of Nero, (who reigned at this time) as it was of some of the Roman emperors, so that *αἰ. βασιλος* seems to be only an honourable epithet here.

pleading with me both at Jerusalem, and also here, crying out that he ought not to live any longer. But as I apprehended that he had not committed any thing worthy of death, and as he himself hath appealed to our august Emperor, I have determined to send him: Of whom I have nothing certain to write ^a to *our* sovereign; I have therefore brought him out before you, and especially before thee, O king Agrippa, that, after examination taken, I may have something to write. For it seemeth to me absurd to send a prisoner, and not to signify also the crimes *alleged* against him.

CHAP. XXVI. **A**GRIPPA then said to Paul, Thou art permitted to speak for thyself. Then Paul, stretching out his hand, made his defence: 'I esteem myself happy, O king Agrippa, that I am to make my defence this day before Thee, concerning all those things of which I am accused by the Jews; especially, as ^r thou art acquainted with all the customs and questions which are ^s among the Jews: Wherefore I entreat thee to hear me patiently. My manner of life indeed from my youth, which from the beginning was spent among my own nation

^a τῷ κυρίῳ, i. e. to the lord of the empire, his *Imperial Majesty*.

^r Some MSS. have εἰδώς or ἐπιστάμενος inserted here, 'because I know,' *v. Tr.* but there is no necessity for this addition.

^s viz. In debate. Herod had long resided at Jerusalem, and by the permission of the Emperor, had the direction of the sacred Treasure, the government of the Temple, &c.

' nation at Jerusalem, is known to all the Jews,
 ' who are acquainted with me from the first, 5
 ' if they would testify, that, according to the
 ' strictest sect of our religion, I lived a Pharisee.
 ' And now I stand to be judged for the hope 6
 ' of the ^c promise; which was made by God to
 ' our fathers: To which *promise*, our twelve 7
 ' tribes, continually serving *God* night and day,
 ' hope to attain; concerning which hope, O
 ' king Agrippa, I am accused by the Jews.
 ' ^u Why should it be judged an incredible thing 8
 ' by you, that God should raise the dead? I 9
 ' indeed thought with myself, that I ought to
 ' do many things contrary to the name of Jesus
 ' the Nazarene; which I actually did in Jeru- 10
 ' salem: and having received authority from the
 ' Chief-Priests, I shut up in prison many of
 ' the saints; and when they were put to death,
 ' I gave my vote ^x against *them*. And punishing 11
 ' them frequently in every synagogue, ^y I com-
 ' pelled *them* to blaspheme; and being exceed-
 ' ingly enraged against them, I persecuted *them*
 ' even to foreign cities. Upon which, as I was 12
 ' going to Damascus, with authority and com-
 ' mission

^c *i. e.* the promise of a resurrection to eternal life by the Messiah. Compare *Luke XX.*
 37. 38.

^u Some point the passage thus, τὴ; ἀπίστω, &c. *What? is it an incredible thing, &c.*

^x *i. e.* I joined with those that condemned them, and exe-

cuted their orders; for Paul had no vote in the Sanhedrim.

^y As the heathen persecutors obliged some Christians not only to renounce Christ, but also to curse him, probably the Jews imposed the same test upon them in their synagogues.

13 ' mission from the Chief-Priests, ² at mid-day,
 ' O king, I saw, on the way *thither*, a light
 ' from heaven surpassing the brightness of the
 ' sun, shining round about me, and those who
 14 ' travelled with me. And, as we all fell to the
 ' earth, I heard a voice speaking to me, and
 ' saying in the Hebrew tongue, " Saul, Saul,
 " why dost thou persecute me? *It is hard for*
 15 " thee to kick against the goads." And I
 ' said, Who art thou, Lord? And He said,
 16 " I am Jesus, whom thou persecutest. But
 " arise, and stand upon thy feet; for I have ap-
 " peared to thee for this purpose, *viz.* to ordain
 " thee a minister and a witness both of these
 " things which thou hast seen, and of those
 17 " things in which I will appear to thee; de-
 " livering thee from the people ³, and the Gen-
 18 " tiles to whom I now send thee, to open their
 " eyes, that they may turn from darkness to
 " light, and from the power of Satan to God;
 " that they may receive forgiveness of sins,
 " and an inheritance among those who are
 19 " sanctified, by faith in me." From that time,
 ' O king Agrippa, I was not disobedient to the
 20 ' heavenly vision; but declared first to them of
 ' Damascus, and at Jerusalem, and throughout
 ' all the country of Judea, and *then* to the Gen-
 ' tiles, that they should repent and turn to God,
 21 ' performing deeds worthy of repentance. On
 ' account of these things the Jews, seizing me
 ' in

² See the notes on chap. IX. ³ *viz.* The Jewish people.
 1—, and chap. XXII. 5—10. See below, v. 23.

⁴ Who

' in the temple, attempted to kill *me* with their
 ' own hands. Having, therefore, obtained help 22
 ' from God ^b, I continue to this day, testifying
 ' both to small and great, saying nothing but
 ' those things, which the prophets and Moses
 ' did say should come to pass, *viz.* That the 23
 ' Messiah was to suffer, that He, being the first
 ' who should rise from the dead, would discover
 ' light to the people, and to the Gentiles.'
 And while he was thus making his defence, 24
 Festus said with a loud voice, Paul, thou art
 distracted; much learning ^c driveth thee to mad-
 ness. But he said, ' I am not mad, most noble 25
 ' Festus! but I utter the words of truth and
 ' ^d sobriety. For the king knoweth of these 26
 ' things, before whom also I speak with free-
 ' dom: For I am persuaded that none of these
 ' things are hidden from him ^e; since this thing
 ' was not transacted in a corner. King A- 27
 ' grippa, dost thou believe the prophets?—I know
 ' that thou believest *them*.' Then Agrippa said 28
 to Paul, Thou almost persuadest me to become
 a Christian. And Paul said, ' I would to God, 29
 ' that not only thou, but also all who hear me
 ' this

^b Who rescued me, more than
 once, from imminent death, and
 I still survive testifying to men
 in the meanest, and in the most
 exalted, stations, &c.

^c *i. e.* much study and read-
 ing of those ancient writings,
 on which thou establishest such
 chimerical doctrines.

^d Or, the language of truth

and a right mind, σωφροσύνη be-
 ing the exact opposite to *μανία*.

^e Or, escaped his notice; for
 Jerusalem, the place of general
 rendezvous for all the Jews,
 was the scene where all these
 extraordinary occurrences hap-
 pened, and even during their
 public festivals.

‘ this day, were both almost, and altogether
 30 ‘ such as I am, except these bonds!’ And as
 he said these words, the king arose, and the
 Governor, and Bernicè, and those who sat with
 31 them. And when they were withdrawn, they
 talked one with another, saying, This man has
 done nothing worthy of death, or of bonds.
 32 And Agrippa said to Festus, This man might
 have been set at liberty, if he had not appealed
 to Cesar.

CHAP. XXVII. **N**OW, as it was determined that ^f we should
 sail for Italy, they delivered Paul and some
 other prisoners to a Centurion of the Augustan
 2 cohort, whose name was Julius. And, going
 on board a ship of ^g Adramyttium, we weighed
 anchor, intending to sail by the coasts of Asia ^h;
 Aristarchus ⁱ, a Macedonian of Thessalonica, be-
 3 ing with us. And, the next *day*, we touched
 at Sidon ^k. And Julius, treating Paul with great
 humanity, permitted *him* to go to his friends,
 4 to refresh himself ^l. And weighing anchor from
 thence, we sailed ^m under Cyprus, because the
 5 winds were contrary. And sailing through the
 sea

^f Some copies read *he*; and indeed those who sent away Paul had no authority to send Luke or Aristarchus: However, they also voluntarily *determined to sail*.

^g Or *Adramittis*, a city of Mysia not far from Pergamus.

^h *i. e.* Asia Minor.

See chap. XIX. 29. XX. 4.

He was afterwards Paul's fellow-prisoner at Rome, *Col. IV. 10.*

^k A celebrated port of Phenicia.

^l Or, *to enjoy the benefit of their care, επιμελειαι τυχειν.*

^m *i. e.* close to the island, to the northward; the wind being in the S. W. quarter.

ⁿ This

sea which is opposite Cilicia and Pamphylia, we came to Myra ⁿ in Lycia. And the Centurion, finding there a ship of Alexandria bound for Italy, put us on board it. Then sailing slowly several days, and being hardly got over against Cnidus ^o, the wind not permitting us ^p, we sailed under Crete ^q, over against Salmonè: And passing it with difficulty, we came to a certain place called The Fair-Havens, near which was the city of Lasea. Now, when much time was spent ^r, and sailing was now dangerous, because the fast ^s was already over, Paul admonished them, saying, ‘Sirs, I perceive that this voyage will be attended with injury and great danger of losing not only the lading and the ship, but also our lives.’ However, the Centurion paid greater regard to the pilot and the master of the ship, than to those things which were spoken by Paul. And as the haven was not commodious to winter in, the greater part advised to set sail from thence; that they might, if possible, reach Phenicè, a port of Crete, looking to the south-west, and north-west, to winter *there*. And as the south wind blew gently, supposing

ⁿ This city and all the countries mentioned here lay in Asia Minor.

^o A celebrated port of Caria.

^p *i. e.* the wind not being favourable to us.

^q An island in the Mediterranean, now called Candia: Salmonè is a promontory on the eastern coast of it.

^r In making this small part of our voyage.

^s This was the day of Atonement, kept on the tenth day of the month *Tisri*, *i. e.* September the twenty-fifth, about the Equinox. Besides, as the ancients had no compass, they seldom made long voyages in winter.

supposing that they should compass *their* design ^t, they weighed anchor, and sailed on close
 14 by Crete. But not long after, there arose against it a tempestuous wind, which is called Eurocly-
 15 don ^u. Now, the ship ^x being violently hurried away, and not able to bear up against the wind,
 16 we let *her* drive ^y. And running under a certain island called Clauda ^z, we were hardly able to
 17 secure the boat; which when they had taken up, they used helps ^a, undergirding the ship;
 and, fearing lest they should fall into the quick-
 18 sands ^b, struck sail, and so were driven. And as we were exceedingly tossed by the storm,
 19 the next *day* they lightened the ship; and the third *day*, we cast out with our own hands the
 20 tackling of the ship. Now, as neither sun nor stars appeared for several days, and no small
 tempest was incumbent on *us*, all the remainder of hope that we might be saved was taken
 21 away. And when they had been long fasting ^c,
 Paul

^t Or, *they seemed as secure of their purpose, as if they had already accomplished it*, δοξάντες της προθεσμίας κεραιτηκεναι.

^u These winds blow violently in all directions from N. E. to S. E. and are called *Levanter*s by our seamen.

^x συναρπασθηςτος. 'Caught,' &c. Tr.

^y Literally, *not being able to look the wind in the face; giving her up, we were driven*.

^z Lying a little to the south of the western coast of Crete.

^a They used all proper methods to enable the ship to ride out the storm, and keep it from bulging, calling all hands to their assistance.

^b These lay on the African coast, and were called *Syrtis Major* and *Minor* by the Ancients.

^c Or, *when there was great want of food*, πολλης ασιτιας υπαρχουσας, to support the crew; they having no heart to think of any regular refreshment.

Paul, standing in the midst of them, said, ‘Sirs,
 ‘ye ought to have hearkened to me, and not
 ‘have loosed from Crete, and have gained^d
 ‘this injury and loss. I exhort you even now 22
 ‘to take courage; for there shall be no loss of
 ‘any life among you, but only of the ship.
 ‘For, this night, an angel of God, whose I 23
 ‘am, and whom I serve, appeared to me, say- 24
 ‘ing, “Fear not, Paul; thou must be presented
 “before Cæsar; and, behold, God hath given
 “thee all those who sail with thee.” Where- 25
 ‘fore, men, take courage; for I trust in God,
 ‘that it shall be just as it hath been told me.
 ‘However, we must be cast upon a certain island.’ 26
 Now, when the fourteenth night was come, as 27
 we were tossed about in the Adriatic^e, about
 midnight the mariners suspected that they were
 drawing near some land. And having sounded, 28
 they found twenty fathoms *water*; but when
 they had gone a little further, and sounded
 again, they found fifteen fathoms: And fearing, 29
 lest they should fall upon some rocky shore,
 they cast four anchors out of the stern, and
 wished for the break of day. But when the 30
 mariners were endeavouring to fly out of the
 ship, and had let down the boat into the sea, under
 pretence that they were going to cast anchors
 out

^d As the reward of your temerity and obstinacy; for, as we say, you see what *you* get by it.

^e All that part of the Medi-

terranean which lies south of Italy was called the *Adriatic Sea* by the Ancients, and the Gulf of Venice had the name of *Sinus Adriaticus*.

31 out of the fore-ship; Paul said to the Centu-
 32 rion and the soldiers, Unless these abide in the
 ship, ye cannot be saved ^f. Then the soldiers
 cut asunder the ropes of the boat, and let her
 33 fall off. And ^g while the day was coming on,
 Paul entreated them all to take food, saying,
 ‘ This day *which* you are now expecting is the
 ‘ fourteenth day ^h, and ye have continued fast-
 34 ‘ ing, having taken nothing ⁱ. Wherefore, I
 ‘ entreat you to take *some* food; since this is for
 ‘ your ^k health: for there ^l shall not a hair fall
 35 ‘ from the head of any of you.’ And having
 said these words, he took bread, and gave
 thanks to God in the presence of them all; and
 36 when he had broken *it*, he began to eat. And,
 being all encouraged, they also took nourish-
 37 ment; and we were in all two hundred and
 38 seventy-six souls in the ship. And being satisfied
 with food, they lightened the ship by casting
 39 out the wheat into the sea. And when the day
 appeared,

^f Hence it appears that the promise of their lives was given them, on condition of their taking the most prudential measures to secure themselves; and that God foretold their deliverance as *certain*, though suspended on this *condition*, because he foresaw that it would be complied with.

^g Or, *while they were waiting for break of day*, αχρὶ δὲ ἐν ἐμελλεν ἡμερὰ γινέσθαι.

^h Since you have been in this distress, during which time you have made no regular meal.

Appian speaks of an army which *for twenty days together took neither food nor sleep*; by which he must mean that they neither *made full meals*, nor *slept whole nights*. The signification of this phrase is undoubtedly the same.

ⁱ Of a regular meal.

^k Or, *safety*, σωτηρίας, by enabling you to act for your own preservation.

^l *i. e.* you shall be entirely saved from the dangers which threaten you.—A Proverbial expression. Compare *Mat. X. 30. Luke XII. 7.*

^m Or,

appeared, they did not know the land : but they discovered a certain creek into which they were determined, if they were able, to run the ship on shore. And when they had weighed the anchors, they committed *the ship* to the sea, at the same time loosing the rudder-bands ^m; and hoisting up the main-sail to the wind, they made towards the shore. But lighting on a place ⁿ where two seas met, they ran the ship on ground : and the fore-part stuck fast, and remained unmoveable ; but the hinder-part was broken with the violence of the waves. The soldiers then proposed that they should kill the prisoners, lest any one of them should swim away, and escape. But the Centurion, being desirous to save Paul, deterred them from *their* purpose, and ordered those who could swim, to cast *themselves* into the sea first, and get on shore ; and the rest, some upon planks, and others on some of *the things* belonging to the ship. And so it came to pass, that they all got safe to land.

AND being *thus* saved, they then knew that the island was called Melita ^o. And the Bar-
CHAP. XXVI
2

^m Or, *the chains of the rudders*. The Ancients had frequently two rudders to their ships ; both which had been fastened, when they let the vessel drive, but were now loosened, in order to steer into the creek.

ⁿ Probably a bank, or neck of land, where two currents met in a kind of whirl-pool.

^o This island lies about twenty leagues to the south of Sicily : It is now well known by the name of Malta.

^r Barbarians treated us with uncommon humanity; for having kindled a fire, they ^a received us all, because of the present rain, and because
 3 of the cold. Now, as Paul was gathering up a bundle of sticks, and laying them on the fire, a viper, coming out of the heat, fastened on his
 4 hand. And when the Barbarians saw the ^r venomous creature hanging on his hand, they said one to another, This man is certainly a murderer, whom, though he be saved from the sea,
 5 ^s vengeance hath not suffered to live. But he, shaking off the animal into the fire, felt no
 6 harm ^t. However, they expected that he would have swollen, or fallen down dead on a sudden: But having waited a good while, and seeing no mischief befall him, they changed their minds;
 7 saying, that he was a god. In the neighbourhood of that place there was an estate belonging to the ^u Chief of the island, whose name was Publius; who, having received us into his house, entertained us in a courteous manner for three
 8 days. Now, it happened that the father of Publius

^p The Greeks and Romans called all foreigners by that contemptuous name, though the Maltese, who were a colony of Phenicians, little deserved that appellation, as appears by the sequel.

^q They hospitably brought us into a house where they had kindled a fire; a cold rain now succeeding the storm.

^r *Enpion*, which word the an-

cient physicians use to express any poisonous animal, and *Lucian* applies to a viper. ^t *Beast*, ^{v. Tr.}

^s *i. e.* Divine justice, ^z *δίκη*, which they thought had already taken vengeance on him by this instrument of death.

^t Literally, *suffered no evil*.

^u *πρωτα*, *i. e.* the Governor, or chief magistrate, to whom this title was usually given:

^x Or,

lius, being seized with a fever and dysentery, was confined to his bed; to whom Paul going in, after having prayed, laid his hands on him, and healed him. Therefore when this was done, the rest also who had diseases in the island came, and were healed; who also honoured us with many honours: And when we departed, they ^x loaded us with such things as were necessary.

Now, after three months, we departed in an Alexandrian vessel which had wintered in the island, whose sign was Castor and Pollux ^y. And landing at Syracuse ^z, we continued there three days. And from thence coasting it round, we came to Rhegium ^a: And, after one day, a south wind arising, we came the next day to Puteoli ^b; where we found brethren, and were entreated to stay with them seven days: and so we ^c went for Rome. And the brethren from thence, having heard news of us, came out to meet us as far as ^d Appii-Forum, and the ^e Three Taverns;

^x Or, put on board the ship, *ἐπιβιβάτο*, the necessaries for our voyage.

^y i. e. *Gemini* or the *Twins*, a constellation, represented on the head of the ship: The appearance of both these together was thought favourable to mariners.

^z The ancient capital of the island of Sicily, which lay on its eastern coast.

^a A city on the most southern point of Italy, opposite to Sicily, the eastern shore of which they

had coasted round.

^b A town in Italy, not far from Naples, famous for its hot baths.

^c Leaving the ship, we proceeding by land towards Rome.

^d A town adjoining to the famous Appian road, about fifty-one miles from Rome.

^e Called in Latin *Tres Tabernæ*, about thirty miles from Rome. Some came no farther than this place, others proceeded to *Appii Forum*.

^f Or,

Taverns; whom when Paul saw, he thanked God, and took courage.

- 16 **W**HEN we came to Rome, the Centurion delivered the prisoners to the ^f Captain of the guard; but Paul was suffered to dwell ^g in a house of his own, with a soldier who guarded him ^h. And it came to pass, that, after three days, Paul called together the chief men among the Jews. And when they were assembled, he said to them, ‘Brethren, though I have done
 17 ‘ nothing contrary to the people, or customs of
 ‘ our fathers; yet was I delivered prisoner from
 ‘ Jerusalem into the hands of the Romans:
 18 ‘ Who, having examined me, were willing to
 ‘ have set *me* at liberty, because there was ⁱ no
 19 ‘ cause of death in me. But as the Jews ^k spoke
 ‘ against *it*, I was under a necessity of appealing
 ‘ to Cesar; not as if I had any thing to lay to
 20 ‘ the charge of my own nation. For this cause,
 ‘ therefore, have I desired to see you, and to
 ‘ speak with *you*: for, ^l on account of the hope
 21 ‘ of Israel, I am bound with this chain.’ And they said to him, We have neither received letters

^f Or, *Prefect of the Prætorian Cohort*, an officer who had the charge of state prisoners. See *Joseph. Antiq.* LXVIII. 6. *Plin.* L. X. Ep. 65.

^g *κατα αυτον*, signifies either *apart*, or *at one's own house*. I have chosen the latter, agreeable to *v.* 30.

^h The soldier was probably chained to him, as the Roman custom was. See *Josephus* in the place last quoted.

ⁱ *i. e.* nothing that deserved death, no capital crime.

^k *αντιλεγουσιν*, *contradicting* and *opposing* my discharge.

^l Compare chap. XXVI. 6, 7.

^m *α φρε-*

letters from Judea concerning thee, nor has any one of *our* brethren who came hither related or spoken any evil concerning thee. But we desire to hear from thyself, ^m what thy sentiments are; for as concerning this sect, we know that it is every where spoken against. Having then appointed him a day, many came to him at his lodging; to whom he expounded ⁿ testifying the kingdom of God, and persuading them of the things that relate to Jesus, both out of the law of Moses and the prophets, from morning until evening. And some indeed were persuaded by the words which were spoken; but others did not believe. Then disagreeing among themselves, they broke up the assembly, while Paul said *this* one thing: ‘ Well did the Holy Spirit speak by Isaiah the prophet, to our fathers, saying, “ Go to this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For the heart of this people is become gross, and with their ears they are dull of hearing, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.” Therefore be it known to you, that ^o the

^m ἡ ὁμοψυχία. ‘ What thou thinkest,’ v. Tr.

ⁿ i. e. Explained the Christian Faith, testifying that the kingdom of God under the Messiah, or

the last dispensation, was actually come; and *persuading* them that Jesus was that Messiah whom the prophets had foretold.

• During

‘ the salvation of God is sent to the Gentiles ;
 29 ‘ and they will hear it.’ And when he had
 said these words, the Jews departed, and had
 great debates among themselves.

30 **N**OW, Paul remained two whole ° years in
 his own hired house, and received all who
 31 came to him ; preaching the kingdom of God,
 and teaching the things relating to the Lord
 Jesus Christ, ^p with all freedom of speech, and
 without any hindrance.

° During this time, while the Apostle was a prisoner at large in his own house, it seems that he wrote the Epistles to the Ephesians, Colossians, Philippians, Philemon, and, according to some, that to the Hebrews. Paul was probably set at liberty at the end of these two years. Clemens Romanus tells us that he preached to the utmost bounds of the West ; which must include Spain, whether he designed to go, *Rom. XV. 24, 25*. However, A. D. 64 or 65, he returned to Rome, where Nero put him to death. It is universally agreed, that

Paul was beheaded at *Aqua Salvæ*, about three miles from that city, and was buried in the *Via Ostensis*, two miles from Rome, where Constantine the Great erected a church to his memory A. D. 318. As he was a citizen of Rome, he was not crucified, as Peter is said to have been on the same day.

^p *μετὰ πάσης παρρησίας ἀνελύκει, with all freedom and boldness of speech, without any restraint or prohibition from the Roman magistrates. Perhaps Paul's friends in Nero's court procured him this indulgence, and at last his liberty.*

PREFACE to the EPISTLES.

IN order to understand the Epistolary writings, it is requisite to have an insight into the controversies which gave occasion to them, and the false notions, &c. which they were designed to confute. The Epistles to the *Romans* and *Galatians* were both levelled against the Jews who had embraced the faith of the Gospel, and yet had such a reverence for their ceremonial law, that they would by no means converse or associate with the Gentile converts to Christianity, who were not circumcised. And notwithstanding the Apostolic decree to the contrary in *Acts* XV. they still retained their zeal for the Mosaic ceremonies; so that they pressed the observation of them as absolutely necessary to salvation, even to those who had embraced the Gospel. The constant method observed in the Apostolic Epistles is, *first* to explain the particular point debated in the church, &c. to which they were written; and, in the *next* place, to give them such exhortations to every Christian duty and moral virtue as would be at all times, and in all churches of every age, necessary and of absolute obligation; particularly recommending those virtues which the disputes, that gave occasion to the Epistle, might induce them to neglect. Now, the former part of these Epistles cannot

cannot be understood; unless we carefully attend to the state of the question treated of, and determined in, each of them. Hence the errors and vain disputes that have perplexed these latter ages of Christianity, concerning Faith and Works, Justification and Sanctification, Election and Reprobation, &c. all took their rise from this *grand mistake*, of applying certain words and phrases in these Writings to particular persons, which evidently referred to the state or condition of whole churches, of the Jewish or Gentile part, at that period, and not of private persons in all ages. This erroneous notion has confounded the minds of many well-meaning Christians, and diverted them from paying a due regard to those moral and weighty exhortations, which are universally binding to all Christians, in every age.

The questions debated in the Epistle to the *Romans* are the following: ‘Whether the Gentiles were at all to be admitted into the church of Christ, or kingdom of the Messiah?’ Or, at least, ‘Whether both the Gentile and Jewish converts were not indispensably obliged to observe the ceremonial law along with the precepts of the Gospel?’ And ‘Whether the true religion was to be so absolutely confined to the Jewish nation and the land of Judea, that the Israelites might not, for their obstinacy, be cut off and excluded from the Church of God?’ These furnish us with a key to this first Epistle; without which it will
appear,

appear, with regard to the reasonings, terms, and phrases which the Apostle makes use of, obscure, intricate, and hardly intelligible, to the most attentive reader. The two former of these questions are treated of in the first eight Chapters, and some particular branches of them in Chap. XIII. XIV. XV. The other question is the subject of Chap. IX. X. XI. Then follows a variety of practical Instructions, and Exhortations to Christian charity, peaceableness, purity, &c. in order to engage all Christians to walk worthy of the Gospel, the superior excellency of which the Apostle had been displaying in this celebrated Epistle.

The EPISTLE of PAUL, the Apostle, to the ROMANS.

This Epistle was probably written from Corinth, when Paul was travelling through Greece, after he had finished his tour in Macedonia, (Compare Acts XX. 1—4. with Rom. XV.—27. XVI. 21.) about A. D. 58, and the fourth year of Nero the Roman Emperor. Some, however, are of opinion that it was written a year sooner, namely A. D. 57, and the third year of Nero.

PAUL, a servant of Jesus Christ, called to be
an Apostle, separated to the Gospel of God ;
which before was promised by his prophets in
the Holy Scriptures ; concerning his Son Jesus
Christ

CHAP.
1.
2
3

Christ our Lord, who was born of the seed of
 4 David according to the flesh, but ^a determinately
 marked out as the Son of God with power,
^b according to the Spirit of Holiness, in the re-
 5 surrection from the dead; by whom we have
 received grace and the Apostolic office, that,
 for *the glory* of his name, all nations might be
 6 brought to the obedience of faith; among whom
 ye also are the called of Jesus Christ: To all the
 7 beloved of God, the called saints who are at
 Rome; Grace to you, and Peace from God our
 Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for
 you all, that your faith is celebrated through the
 9 whole world. For God, whom I serve with my
 Spirit in the Gospel of his Son, is my witness, how
 10 incessantly I make mention of you; ever requesting
 in my prayers to come to you, if by any
 means, now at length, I may have a prosperous
 11 journey by the will of God: for I greatly de-
 sire to see you, that I may impart to you some
 spiritual gift, that you may be established;
 12 that is, that we may be comforted together,
 13 by the mutual faith both of you and me. Now,
 I would not have you ignorant, brethren, that
 I have often purposed to come to you (but I
 have hitherto been hindered) that I might have
 some fruit among you also, even as among the
 14 rest of the Gentiles. I am debtor both to the
 Greeks

^a *κηρυχτης*, which is improp-
 erly rendered 'declared,' in the
v. Tr.

^b By the energy of the Holy

Spirit, which was exerted in the
 first production and resurrection
 of his body.

Greeks and the Barbarians ^c, both to the learned
and the unwise; therefore, according to my abili- 15
ties, I am ready to preach the Gospel to you also,
who are at Rome. For I am not ashamed of 16
the Gospel of Christ; since it is the power of
God for salvation to every believer, to the Jew
first, and also to the Greek ^d. For the ^e righteous- 17
ness of God is revealed in it ^f by faith to faith;
as it is written, " The just shall live by faith ^g."

FOR the wrath of God is revealed from 18
heaven against all impiety and unrighteous-
ness of men, who restrain ^h the truth in un-
righteousness; since what is to be known of 19
God is manifest among them, God having
displayed *it* to them: For the invisible things 20
of him, from the creation of the world, are,
being duly attended to, clearly seen by the things
which are made, *even* his eternal power and
Divinity; so that they are without excuse:
Because, knowing God, they have not glorified 21
him as God, neither were thankful; but became
vain in their reasonings, and their senseless ⁱ heart
was involved in darkness. Professing themselves 22
to

^c See note on Acts XXVIII. 2.

^d *i. e.* to the Gentiles of every nation, whether Greek, Roman, or Barbarian.

^e *i. e.* the manner of becoming righteous, which God hath appointed and exhibited in the Gospel.

^f *ἐκ πίστεως*. The same phrase rendered ' by faith,' *v. Tr.*

in the close of this verse.

^g See Heb. II. 4.

^h From exerting its energy on their minds, by imprisoning it, as it were, *καταχρῶνται*, and suppressing its influence: this was not only the case of the Jews, but also of the heathen world.

ⁱ or unintelligent, *ἀσύνετος*.

- 23 to be wise ^k, they became fools; and they changed the glory of the uncorruptible God into an image representing corruptible man, and even birds, and quadrupeds, and reptiles.
- 24 Therefore God also delivered them up to ^l uncleanness, in the lusts of their own hearts; so as to dishonour their own bodies among them-
- 25 selves: who changed the truth of God into a lie; and worshipped and served the creature ^m to the neglect of the Creator, who is blessed
- 26 for ever. Amen! Upon this account, God abandoned them to the most infamous passions: for even their women changed the natural use,
- 27 into that which is against nature; and likewise the males, leaving the natural use of the female, were inflamed with desire towards each other; males with males perpetrating that which is most shameful, and receiving in them-
- 28 selves the just recompence of their error. And as they were not solicitous ⁿ to retain God in *their* knowledge, God gave them over to an undiscerning mind, to do those things which
- 29 are most inexpedient ^o; being full of all injustice, lewdness, mischievousness, avarice, malignity; replete with envy, murder, contention, fraud,
- 30 inveteracy of evil habits; ^p whisperers, detractors, haters

^k σοφῶν. i. e. Assuming the titles of Sages and Philosophers.

^l i. e. to the impure desires of their own corrupt hearts.

^m Or instead of, παρὰ.

ⁿ ἐδοκιμάσαν; which implies a concern to bring a thing to a trial or touchstone. ἀδόκιμος, undiscern-

ing or depraved. 'Reprobate,' v. Tr.

^o i. e. things most detestable.

The expression in the original is a *Meiosis*, as the Rhetoricians call it.

^p ψιθυριστὰς; are secret detractors, and καταλαλοῦς, open calumniators.

haters of God, injurious, proud, vain-glorious, inventors of evil things, disobedient to parents; void of understanding, of fidelity, of natural affection; implacable, unmerciful: Who, knowing the righteous judgement of God, *viz.* that those who commit such things are worthy of death, not only do the things themselves, but are well-pleased with those that practise them.

Therefore thou art inexcusable, O man! CHAP. II. whoever thou art that judgest^a: for in that thou judgest another, thou condemnest thyself; since thou, who judgest, doest the same things. Now, we know that the judgement of God is according to truth, against those who commit such things. And reasonest thou thus, O man, who judgest those who do such things, while thou doest them thyself, That thou shalt escape the judgement of God? Or dost thou despise the riches of his gentleness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?— But, by this hardness and impenitence of thy heart, thou art treasuring up for thyself wrath in the day of wrath, and of the revelation of the righteous judgement of God; who will render to every man according to his works: to those who, by patient continuance in well-doing, seek for glory, and honour, and immortality;

^a Or *dost pass sentence. q. d.* ' art guilty thyself, thou art still
' Though thou dost not approve ' inexcutable.' This was the
' of the vices of others; yet if case of the Jews. and of many
' thou condemnest them, and of the heathen Philosophers.

8 tality; eternal life: But to those who are contentious, and are disobedient to the truth, but
 9 obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man
 10 who worketh evil, of the Jew first, and also of the Gentile^r; but glory, honour, and peace, to
 11 every one who worketh good, first to the Jew, and *then* to the Gentile. For there is no respect
 12 of persons with God. For as many as have sinned without the Law^s, shall also perish without the Law; and as many as have sinned under the Law, shall be judged by the Law:—(For
 13 not the hearers of the Law *are* just before God, but the doers of the law shall be justified. For
 14 when the Gentiles, who have not the Law,^t do by nature the things contained in the Law, these, having not the Law, are a law to themselves: Who shew the work of the Law written
 15 upon their hearts; their conscience joining to bear testimony, and *their* mutual reasonings among themselves, accusing, or defending *them*.)
 16 —In the day when God shall, according to my gospel^u, judge the secrets of men by Jesus Christ.

Behold,

^r Literally, *the Greek*, *i. e.* the Gentile world.

^s By *Law* here and in the sequel, where I have distinguished the word by a capital, is meant the *Mosaic Law*. The light of nature, without Revelation, was sufficient to condemn them.

^t *i. e.* perform, by the light of nature, the moral duties inculcated by the revealed law.

^u *i. e.* The Gospel committed to my care. I have transposed this clause to prevent the ambiguity in the *v. Tr. &c.* since it is evident from v. 12, that all men are not to be judged by the Gospel. I have also included v. 13, 14, 15, in a parenthesis, and added a—to render the connexion more conspicuous.

Behold, thou bearest the name of a ^x Jew, 17
 and reposest thyself on the Law, and gloriest in
 God, and knowest *his* will, and approveest the 18
 things that are more excellent ^y, being instructed
 out of the Law; and art confident that thou 19
 thyself art a guide of the blind, a light to those
 who are in darkness, an instructor of the igno- 20
 rant, a teacher of babes, having a form ^z of the
 knowledge and truth which is in the Law:
 Therefore thou who art teaching another, teachest 21
 thou not thyself? Thou who preacheest that a
 man should not steal, dost thou steal? Thou who 22
 sayest that a man should not commit adultery,
 dost thou commit adultery? Thou who abhorrest
 idols, dost thou commit sacrilege? Thou who 23
 gloriest in the Law, dost thou dishonour God by
 transgressing the Law? For the name of God 24
 is, by your means, blasphemed among the
 Gentiles; as it is written ^a. Now circumcision 25
 is, indeed, profitable if thou keepest the Law:
 but if thou be a transgressor of the Law, thy
 circumcision is become uncircumcision. If there- 26
 fore the uncircumcision observe the ^b righteous
 determinations of the Law, shall not his uncir-
 cumcision be imputed as circumcision? Yea, 27
 the

^x There were many uncon-
 verted Jews at Rome, to whom
 the Apostle frequently addresses
 himself in this Epistle.

^y Or *discernest things that differ*,
i. e. clean from unclean, &c.

^z *i. e.* A sketch, or summary.—
 The Jews often gave the titles
 of *blind*, *ignorant*, *babes*, &c.
 to the Gentiles.

^a Compare 2 Sam. XII. 14.
 Isa. LII. 5. Ezek. XXXVI. 23.
 It appears from Josephus that
 some of the Jewish priests were
 notoriously guilty of rapine, sac-
 rilege, impurity, &c.

^b *δυναμικὰ*, *i. e.* The most
 important moral precepts en-
 joined by the Law.

the uncircumcision which is by nature, while it fulfils the Law, shall judge thee, who, by the letter and circumcision, art a transgressor of the
 28 Law? For he is not a Jew^c, who is so in appearance; neither *is that* circumcision, which is
 29 apparent in the flesh: but *he is* a Jew, who is one inwardly^d, and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose
 CHAP. praise *is* not of men, but of God. ‘ What then
 III. ‘ is the advantage of a Jew? or what the profit^e
 2 ‘ of circumcision?’ Much every way^f: chiefly in that they have been entrusted with the^g Oracles
 3 of God. And what if some have not believed? shall their unbelief disannul the^h faith of God?
 4 ⁱ God forbid! let God be true, though every man be a liar; as it is written^k, “ That thou
 “ mightest be justified in thy words, and mightest
 5 “ overcome when thou art judged.”—‘ But if
 ‘ our unrighteousness recommend the righteousness of God, what shall we say? *Is* God un-
 ‘ righteous who inflicteth wrath? (I speak as
 6 a man^l.) God forbid! for how then should
 7 God judge the world? ^m ‘ For if the truth of
 ‘ God

^c *i. e.* One of God’s beloved people, and in covenant with him.

^d *εν κρυπτῳ*, in the hidden part. Compare *Psa.* LI. 6. *Deut.* X. 16. XXX. 6.

^e See above Chap. II. 25. Here the cavilling Jew is supposed to make his objections; which I have marked all along with turned commas.

^f Compare Chap. IX. 4, 5.

^g In the divinely-inspired SS.
^h *i. e.* the veracity of God, with regard to his promises.

ⁱ Literally, *let it not be*, *μη γενοιτο*, By no means, Far be such a thought, &c.

^k In *Psa.* LI. 4.

^l *i. e.* as a Jew who would cavil at the Gospel; for I do not speak my own sentiments.

^m *i. e.* If my falsehood, or iniquity, conduces to God’s glory, by

‘ God hath, by means of my lie, abounded to his
 ‘ glory ; why am I nevertheless judged as a sin-
 ‘ ner ? And *why may I not say,*’ (as we are ca- 8
 lumniated, and as some affirm that we say)
 ‘ Let us do evil, that good may come ?” whose
 condemnation is just.

‘ What then ? have we the advantage ⁿ ?” Not 9
 at all ; for we have before proved, that both
 Jews and Gentiles are all under sin ; as it is 10
 written °, “ There is none righteous, no not
 “ one ; there is none who understandeth, there 11
 “ is none who seeketh God. They have all 12
 “ declined ^p ; they are all together become un-
 “ profitable : there is none that doeth good, no
 “ not one. Their throat *is* an open sepulchre ; 13
 “ with their tongues they have practised deceit :
 “ the poison of asps *is* under their lips ; whose 14
 “ mouth is full of cursing and bitterness. Swift 15
 “ *are* their feet to shed blood : Ruin and misery 16
 “ *are* in their ways ; and they have not known 17
 “ the way of peace. The fear of God is not 18
 “ before their eyes.” Now, we know that 19
 whatever the Law ^q saith, it saith to those
 who are under the Law ; so that every mouth
 must be stopped, and all the world must stand
 convicted before God. Therefore no flesh 20
 shall

by making the grandeur of his
 truth shine with superior ad-
 vantages ; why ? &c.

^a Over the Gentiles. See
 above v. 1.

^o See the Greek translation
 of the LXX. *P/a.* XIII. or the
 old English translation *P/a.* XIV.

v. 2—7.

^p From moral Rectitude ; or,
 deviated from the right way.

^q The Law here signifies the
 O. T. in general ; not one of
 the above quotations being taken
 out of the Pentateuch.

shall be ^z justified before him by the works of the Law ; for by the Law *is* the knowledge of sin.

²¹ But now the ^s righteousness of God, without the Law, is manifested ; being attested by the
²² Law and the prophets ^t ; even the righteousness of God by the faith of Jesus Christ to all, and upon all those who believe : for there is no difference ; since all have sinned, and come short
²³ of the glory of God, and are justified freely by his grace, by means of the redemption which is
²⁴ in Jesus Christ ; whom God hath set forth as a propitiation by faith in his blood, for a demonstration of his righteousness by the remission of sins which are past, during the forbearance of God ;
²⁵ for a demonstration of his righteousness in the present time, that He might be just, and the
²⁶ Justifier of him who believeth in Jesus ^u. Where then is boasting ^x ? It is excluded. By what law ?
²⁷ of works ? No ; but by the law of faith. We therefore conclude, that a man is justified by
²⁸ faith ^y without the works of the Law. *Is God* the God of the Jews only, and not also of the Gentiles ? Yes certainly of the Gentiles too ;
²⁹ so

^z *i. e.* pronounced righteous.

^s *i. e.* The manner of becoming righteous, which God hath appointed in the Gospel of his son.

^t See Gen. XV. 6. Isa. LIV. ult. Deut. IX. 24.

^u And acquiesces in the method of Salvation, which God hath published by Christ, and that without any impeachment of the

Divine justice.

^x In our own righteousness, or on account of any particular privileges. See above Chap. II. 17, 23.

^y *i. e.* A lively and effectual faith, productive of obedience to the moral precepts of the Gospel. Compare James II. 17, 23, 24.

z. z. viz.

so that *it is* one God who will justify the circumcision by faith, and the uncircumcision through faith. Do we therefore set aside the Law by faith? God forbid! nay, we establish the Law.

WHAT then shall we say that Abraham, CHAP. IV.
 our father according to the flesh, hath found? for if Abraham was justified by works^a,
 he hath something to glory in; yet *he hath* not before God. For what saith the Scripture?
 “ Abraham believed God, and it was imputed to
 “ him for righteousness^b.” Now, to him who
 worketh, the reward is not reckoned as^c of grace,
 but of debt. But to him who worketh not,
 but believeth on Him who justifieth the ungodly^d,
 his faith is counted for righteousness. And even
 thus David describeth the blessedness of the man,
 to whom God imputeth righteousness without
 works^e: “ Blessed are they whose iniquities
 “ are forgiven, and whose sins are covered!
 “ Blessed is the man to whom the Lord will
 “ not impute sin.” Cometh this blessedness then
 upon the circumcision *only*, or also upon the
 uncircumcision? For we say that faith was im-
 puted to Abraham for righteousness: How was
 it then imputed? when he was in circumcision,
 or in uncircumcision?—Not in circumcision,
 but

^a viz. Effectual in this respect; how did he obtain justification, or acceptance with God?

^a The Jews seem to have ascribed intrinsic merit to circumcision, and other legal observances.

^b See Gen. XV. 6.

^c Or not charged to account, as a gift of favour, but a reward of debt.

^d If he repent, and turn to God.

^e In Ps. XXXII. 1, 2.

^f *requies*

11 but in uncircumcision: And he received the
 sign of circumcision, as a seal of the righteousness
 of the faith which he had in uncircumcision;
 that so he might be the father of all those who
 believe in uncircumcision, that righteousness may
 12 also be imputed to them; and the father of the
 circumcision to those who are not of the circum-
 cision only, but also walk in the foot-steps of
 that faith of our father Abraham, which he
 13 had in uncircumcision. For the promise, that he
 should be the heir of the world ^f, *was* not to
 Abraham, or to his seed, by the Law, but by
 14 the righteousness of faith. Now if they who
 are of the Law *be* heirs, faith is made useless,
 15 and the promise rendered ineffectual; since the
 Law worketh wrath ^g; for where no law is,
 16 *there is* no transgression. Therefore *it* ^h *is* of
 faith, that *it might be* by grace; so that the
 promise might be secure to all the seed, not to
 that only which was of the Law, but to that
 also which is of the faith of Abraham, who is
 17 the father of us all; as it is written ⁱ, “I have
 “made thee a father of many nations;” before
 God, who giveth life to the dead, and calleth ^k
 those things which do not exist as if they were
 in

^f *κτῆνος* cannot here signify
 a country or land, as *γῆ* frequently
 does; but implies that he should
 inherit a seed among all nations,
 which shall be blessed in him.
 Thus children are said to be an
heritage, *Psa.* CXXVII. 3. Com-
 pare *Gen.* XXII. 18.

^g *i. e.* It exposes us to punish-

ment as transgressors.

^h *i. e.* The promise, and con-
 sequent inheritance.

ⁱ *Gen.* XVII. 16. This quo-
 tation seems to be included in a
 parenthesis.

^k *i. e.* Summons things, as it
 were, to rise into being, and
 appear before him.

¹ *Gen.*

in being. Who, against hope, believed with hope, that he should become the father of many nations; according to that which was spoken¹, "So shall thy seed be." And far from being weak in faith, he considered not his own body, now dead^m, being about a hundred years old; nor the deadness of Sarah's wombⁿ. He did not dispute the promise of God through unbelief; but was strengthened by faith, giving glory to God, and being fully persuaded, that what He had promised, He was able also to perform. Therefore this was imputed to him for righteousness. Now it was not written with regard to him alone, that it was imputed to him; but also for the sake of us, to whom it shall be imputed, if we believe in Him who raised Jesus our Lord from the dead, who was delivered up for our offences, and was raised again for our justification.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom we have also access, by means of faith, into this grace in which we stand, and rejoice^o in the hope of the glory of God. And not only *that*, but we glory even in tribulations; knowing that tribulation worketh patience;

¹ Gen. XV. 5. *i. e.* as the stars of heaven, which he could not number.

^m With regard to the probability of begetting children.

ⁿ Compare Gen. XVIII. 11.

^o *i. e.* *We glory or boast, ναυχωμεθα, in the pleasing hope of eternal happiness in God's glorious presence.*

5 tience; and patience, experience^p; and experience,
 hope: And^a hope doth not make *us* ashamed;
 6 since the love of God is poured into our hearts, by
 the Holy Spirit which is given to us. For when
 7 we were yet weak, Christ died in^r due time for
 the ungodly. ^s Now, scarcely would one die
 8 for a righteous^t man, though perhaps for a
 good^u man, one would even dare to die: But
 God recommendeth his love towards us, in that
 Christ died for us, even when we were sinners.
 9 Much more, therefore, being now justified by
 his blood, we shall be saved from wrath by
 10 him. For if, when we were enemies, we were
 reconciled to God by the death of his Son;
 much more, being reconciled, we shall be saved
 11 by his life. And not only *that*, but we also
 glory in God through our Lord Jesus Christ,
 by whom we have now received the reconcili-
 ation.

12 Wherefore, as by one man sin entered into
 the world, and death by sin; even so death
 passed upon all men, unto which^x all have
 sinned.

^p Of God's supporting goodness, and a *proof*, *δοκιμή*, of our faith, &c.

^a The sublime and confident hope of a glorious future reward, will not *shame* or *confound* us with disappointment.

^r Or *seasonably*, *i. e.* when we were in a helpless state, and destitute of all divine principles and the hope of glory.

^s γὰρ cannot here have the force of an illative particle, nor in

many other passages in St. Paul's writings. I have therefore frequently rendered it by *Now*, and, &c.

^t *i. e.* a just man.

^u *i. e.* a benevolent and merciful man.

^x *viz.* death, to which all are obnoxious in consequence of his first transgression. Some render εἰς ὃ *in whom*, others *on account of whom*, *viz.* Adam.

sinned ^r.—For until ² the Law, sin was in 13
 the world. ^a; but sin is not imputed when there
 is no law: Nevertheless, death reigned from 14
 Adam to Moses, even over those who had
 not sinned after the likeness of the trans-
 gression of Adam, who is the figure ^b of Him
 that was to come. However, the free gift *is* not 15
 as the offence; for if by the offence of one many
 died, much more the grace of God, and the
 gift *which is* by grace in one man Jesus Christ,
 hath abounded ^c to many. Moreover, the gift 16
is not as ^d by one that sinned; for the sentence
 of one *offence passed* to condemnation, but the
 free gift *is* ^e of many offences to justification.
 And if by the offence of one man death reigned 17
 by one; much more shall they, who receive the
 abundance of grace and of the gift of righteous-
 ness, reign in life ^f by one, *even* Jesus Christ.
^g—Therefore, as by one offence *sentence passed* 18
 upon all men to condemnation; even so by one
 act of righteousness, *the free gift came* upon all
 men to justification of life. For as by the dis- 19
 obedience of one man many were constituted
 sinners;

^r As it were *in him*.

² *i. e.* Previous to the Law, *viz.*
 From the fall of Adam down to
 the time when God gave the
 Law by Moses.

^a By the continual execution
 of its punishment, *viz.* death,
 even on infants, who had not
 actually offended God, like Adam.

v. 14.

^b *i. e.* Type or model, being a
 public federal Head.

^c *viz.* in its efficacy to reco-

ver mankind from their fallen
 condition.

^d *viz.* as the ruin caused by
 one, &c.

^e Is effectual to justify us from
 the guilt of numberless offences.

^f *i. e.* Enjoy a much nobler
 and sublimer life, than that from
 which Adam fell.

^g This verse seems connected
 with the end of *v. 12*; and *v.*
13—17. come in as a Paren-
 thesis.

A. i. e.

finners ^h; so by the obedience of one many
 20 shall be rendered righteous ⁱ. Moreover, the
 Law ^k entered, that the offence might abound ^l.
 But where sin abounded, grace hath super-
 21 abounded; that as sin ^h had reigned in death,
 even so grace might reign to eternal life, through
 righteousness by Jesus Christ our Lord.

CHAP. VI. **W**HAT shall we say then? Shall we con-
 2 tinue in sin, that grace may abound ^m?
 3 God forbid! How shall we, who are dead to
 4 sin, still live in it? Know ye not, that as many
 of us as have been baptized into Jesus Christ,
 5 have been baptized into his death ⁿ? Therefore
 we are buried with him in baptism into *his*
 death; that as Christ was raised up from the
 dead by the glory of the Father, so we also
 6 should walk in newness of life. For if we
 have been made ^o to grow together in the like-
 ness of his death, so shall we also be *in the like-*
ness of *his* resurrection; knowing this, that our
 old man is crucified with *him*, that so the body of
 sin

^h *i. e.* became obnoxious to death, as if they themselves had sinned.

ⁱ *i. e.* shall be treated as such in the great day of retribution.

^k *παρεστη* implies a *partial* and *limited* entrance of the Law, to distinguish it from the universal entrance of sin, which passed on all.

^l Sin being aggravated by the transgression of an express rule of duty, revealed by God.

^m Compare Chap. III. 7, 8.

ⁿ *i. e.* to conform to the great purposes of it, *viz.* to abolish sin; our immersion in baptism representing his death and burial, and our emerging out of the water, his resurrection to new life in his Father's glory.

^o *συμμετοί*. This implies our being, as it were grafted into Christ, by a conformity to his death.

sin might be destroyed ^p, that we might no longer be slaves to sin. For he that is dead is freed from sin ^q. Now, if we be dead with Christ, we believe that we shall also live together with him; since we know that Christ, being raised from the dead, dieth no more; death no longer hath dominion over him. For whereas He died, he died to sin ^r once for all; but as he liveth, he liveth to God. So do ye also reckon yourselves to be dead to sin, but alive to God in Jesus Christ our Lord. Therefore let not sin reign in your mortal body, so as to obey it in its licentious desires: Neither present your members to sin, *as* instruments of unrighteousness; but present yourselves to God, as alive from the dead, and your members to God, *as* instruments ^s of righteousness. For sin shall not have dominion over you; because ye are not under the Law, but under grace.

What then? shall we sin, because we are not under the Law, but under grace? Far be it from us! Do ye not know, that to whomsoever ye yield yourselves servants ^t to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that whereas ye were the servants

^p Or, *infeebled* and enervated.

^q As the death of either master or slave, particularly the latter, destroys the relation between them.

^r *i. e.* As a sacrifice for sin.

^s Or, *weapons*, *ἔπλαα*, to fight his battles against our spiritual

VOL. II.

enemies.

^t By *servants* we are in this place to understand *slaves*, who give themselves up as the property of their master; the allusion to slavery and freedom, being carried on to the end of the chapter.

L

^u Or,

servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you ^u; and being made free from sin, ye are become the servants of righteousness. I speak as a man ^x, because of the infirmity of your flesh. As ^y ye have presented your members servants to uncleanness and to iniquity, unto iniquity ^z; so now present your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. Therefore, what fruit ^a had ye then from those things, of which ye are now ashamed? for the end of those things *is* death. But now being set free from sin, and become servants to God, ye have your fruit unto holiness; and the end *is* everlasting life. For death *is* the wages of sin; but the gift of God *is* eternal life, in Jesus Christ our Lord. Know ye not, brethren, (for CHAP. VII. I am speaking to those who know the Law) that the Law hath dominion over a man so long as ^b he liveth? For the married woman is bound by

^u Or, *that model of doctrine into which you were delivered*, as into a mold, *εἰς ὃν παροδόντες τύπον*. An allusion to melted metal.

^x *i. e.* upon the common principles of human equity and justice, with which the Romans were well acquainted, and in reference to civil customs with regard to slaves; and that because of their incapacity to conceive spiritual things, but by the help of such sensible images.

^y ὡσπερ γὰρ. The latter is plainly an expletive here, as it frequently is in Greek.

^z From one sin to another, to which that debauchery leads you.

^a *i. e.* what profit or advantage.

^b Or, *it [the Law] is in being, i. e. in force*: The Apostle supposes *both* the Law and the Christian converts, to be figuratively *dead* to each other. See *v.* 4, and 6.

by the law to *her* husband, while he is alive ;
but if the husband be dead, she is discharged
from the law of *her* husband. Therefore if she
should be married to another man while *her*
husband liveth, she would bear the name of an
adulteress : but if *her* husband be dead, she is
free from that law ; so that she is not an adul-
teress, though she be married to another man.
Thus ye also, my brethren, are become dead
to the Law by the body ^c of Christ ; that ye
might be married to another, *viz.* to him who
was raised from the dead ; that we might pro-
duce fruit to God. For when we were in the
flesh ^d, the sinful passions, which were by the
Law, operated in our members, to bring forth
fruit unto death : But now we are set at liberty
from the Law, that in which we were held
being dead ^e ; that we may serve in the newness
of the spirit, and not *in* the oldness of the
letter.

What shall we say then ? Is the Law sin ?
God forbid !—But I should not have known sin,
if it had not been for the Law ; for I had not
known lust ^f, unless the Law had said, “Thou
“ shalt not covet :” But sin, ^g taking occasion
by

^c His crucified body, *i. e.* by his dying for you.

^d *i. e.* Under the comparatively carnal Mosaic dispensation.

^e ἀποθανόντες. Some copies read ἀποθανόντες, we dying to that, &c.

^f *i. e.* the sinfulness of irre-

gular desires. The Apostle here assumes the character of a person who is, *first* ignorant of the Law, *then* under it ; and, *last*, with transport discovering the Gospel.

^g Or, *gaining strength*, ἀφορμὴν λαβόντα.

by the commandment, powerfully operated in me all manner of concupiscence. For, without
 9 the Law, sin was dead; and I once lived without the Law: But, when the commandment
 10 came, sin revived, and I died ^h; and the commandment which *was intended* for life, I found
 11 *to be* unto death ⁱ. For sin, taking occasion by the commandment, deceived me ^k, and slew me
 12 by it. Thus the Law *is* holy; and the commandment holy, and just, and good.—Was that
 13 then which is good made death to me? God forbid! ^l but sin; that it might appear sin, by working death in me by that which is good; so that sin, by the commandment, might become
 14 superlatively sinful. For we know that the Law is spiritual: But I am carnal, being sold
 15 under sin. For that which I do, I allow not ^m; for what I would ⁿ, that I do not practise; but the thing which I hate, that I do. Now, if I
 16 do that which I would not, I consent to the
 17 Law that *it is* good. But now it is no more I
 18 ° myself that do it, but sin, which dwelleth in me. For I know, that in me, that is, in my flesh, no good dwelleth: for to will is in my power ^p; but I find not *ability* to perform that
 which

^h *i. e.* Sin triumphed, and I, incapable of resisting it, submitted.

ⁱ Thus a medicine, intended for a cure, may prove fatal by a wrong application.

^k Into a persuasion, that I could not be worse than I was, and rendered my case more desperate.

^l *i. e.* It was not the Law, but Sin that *was made death to me*.

^m To be right, or *do not approve*. ου γινωσκω.

ⁿ Fain do, ο θελω.

^o *i. e.* my rational or spiritual part.

^p Or, *the will is in me, to* θελω παρρησιαται μοι.

^q *i. e.*

which is good. For I do not the good that I will; but the evil, which I do not will, that I practise. If then I do what I would not, it is no more I that do it, but sin which dwelleth in me. I find therefore a law^a, that when I would do good, evil is present with me. For I delight in the Law of God, after the inward man^r: But I see another law in my members making war against the law of my mind, and captivating me to the law of sin, which is in my members^s. O wretched man that I am! who shall rescue me from the body^t of this death?—I^u thank God, through Jesus Christ our Lord. So then, I myself, with the mind, serve the law of God; but, with the flesh, the law of sin. *There* is, therefore, now no condemnation to those who are in Christ Jesus, and do not walk after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what it was impossible for the Law to do, in that it was weak through the flesh, God *hath done*, sending his own Son in the likeness

CHAP.
VIII.

^a *i. e.* a kind of constraining principle.

^r The mind, my nobler and better self See note (°) on v. 17.

^s *i. e.* my corporeal and ignobler part.

^t This irksome load which I carry about me, like a dead carcass tied to a living body.—Alluding to the cruel practice

of some tyrants, who tied the dead to their living captives.

Mortua quædam præbebat corpora vivis, &c.

Virg. Æn. VIII. 485.

^u *The grace of God*, says the Vulgate, according to some Greek copies, *ἐξ χάριτος Θεοῦ*, which makes a plainer and nobler sense.

ness of sinful flesh, and ^x by a sacrifice for sin,
 4 hath condemned sin in the flesh; that the
 righteousness of the Law might be fulfilled in
 us, who walk not after the flesh, but after the
 5 Spirit. For they who are carnal mind the
 things of the flesh; but those who are spiritual,
 6 the things of the Spirit. Now, carnal minded-
 ness *is* death, but spiritual mindedness *is* life and
 7 peace; because the carnal mind *is* enmity to-
 wards God, for it is not subject to the law of
 8 God, neither indeed can *it* be; so that they
 9 who are in the flesh cannot please God. But
 ye are not in the flesh, but in the Spirit, pro-
 vided the Spirit of God dwell in you. Now, if
 any one have not the Spirit of Christ, he is
 10 none of his. And if Christ *be* in you, the body
 indeed *is* dead, because of sin; but the Spirit *is*
 11 life, because of righteousness. And if the Spi-
 rit of Him who raised up Jesus from the dead
 dwell in you, He that raised up Christ from the
 dead ^y will also impart life to your mortal bo-
 dies, by his Spirit who dwelleth in you.

12 **T**herefore, brethren, we are debtors, not to the
 13 flesh, to live after the flesh: For if ye live after
 the flesh, ye shall die ^z; but if ye, through the
 Spirit, do mortify the deeds of the body, ye shall
 14 live ^a. For as many as are led by the Spirit of God,
 they

^x *περι αμαρτίας*. Compare
Heb. X. 6 ^z *Cor. V. ult.* where
 the word is used in the same
 sense.

^y *ζωοποιήσει*, *will animate or*

make alive. 'Quicken,' *v. Tr.*
 is an obsolete word.

^z *i. e.* perish everlastingly.

^a *i. e.* Obtain eternal life.

they are the Sons of God. For ye have not received the spirit of servitude again to fear; but ye have received the Spirit of adoption ^b, by which we cry Abba, *i. e.* Father. The Spirit himself beareth testimony with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and co-heirs with Christ; provided that we suffer with *him*, that we may also be glorified together. Now, I find upon computation ^c, that the sufferings of this present time *are not worthy of any account*, when set against the glory which shall be revealed to us. ^d For the earnest expectation of the creation is waiting for the revelation of the sons of God. For the creation was made subject to vanity, not willingly ^e, but by him who hath subjected *it*, in hope that the creation itself also shall be set free from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and laboureth in pain together ^f until now: And not only *so*, but even we ourselves, who have the

^b By which we address the FATHER of all, as adopted sons, with filial affection and confidence.

^c λογίζομαι γαρ.

^d This seems to be a bold Προσωποποιία, by which the whole *unevangelized* world is represented as *looking out with eager expectation* for such a remedy, for the evils they experienced, as the Gospel brings; by which human nature would be finally rescued from vanity

and corruption, and inferior creatures from tyranny and abuse. I have rendered *κρίσις*; *creation* all the way, as indeed the *v. Tr.* has in *v. 22*.

^e Or, *by choice. i. e.* by their own personal misbehaviour; but by *him*, *i. e.* Adam, who voluntarily fell.

^f *συνωδυνά*, *is in pangs*, like a woman in travail, to bring on this important birth of the children of God.

the first-fruits of the Spirit, grone within ourselves, waiting for the adoption ^g, *i. e.* the redemption of our body. For we are saved ^h by hope. Now, hope, which is seen, is not hope; for what a man seeth, why doth he yet hope? But if we hope for what we do not see, we *then* wait for it with patience. Moreover, the Spirit also helpeth ⁱ our infirmities: for we know not what we should pray for, as we ought; but the Spirit itself intercedeth ^k for us with utterable groings. And He who searched the hearts knoweth what *is* the mind of the Spirit; because he intercedeth for the saints, according to *the will of* God. And we know that all things ^l co-operate for good to those who love God; to those who are called according to *his* purpose. For whom He did foreknow, He also did predestinate ^m *to be* made conformable to

^g *viz.* The completion of it, at the resurrection. There seems to be a beautiful gradation in *v.* 1)—23. The whole world is represented groing, earnestly expecting, and in strong pangs, for the Gospel dispensation; and even those, who had embraced it, are strongly excited with desire and hope of a yet more exalted state after the resurrection.

^h From the evils, &c. of this wretched state by hope, not of visible objects, but of an invisible state of glory and felicity.

ⁱ As it were, *lends us an helping hand under all our infirmities,*

as συναριθμαίνεται, &c. signifies.

^k Some render ὑπερευχαίνει ὑπὲρ ἡμῶν. *manages affairs for us*; however, *intercedeth* must be taken here with some latitude; it being Christ's peculiar office to make intercession for us.

^l *i. e.* all occurrences in the course of Divine Providence.

^m God predestinated to eternal life those whom he *foreknew*, because He *foreknew* that they would embrace the terms of salvation offered in the Gospel. *La predestination*, says a learned French author, *n'est autre chose que*

to the image of his Son, that he might be the
 First-born among many brethren. Moreover, 30
 whom he predestinated, them he also called ;
 and whom he called, them he also justified ;
 and whom he justified, them he also glorified ⁿ.
 What shall we therefore say to these things?— 31
 If God *be* for us, who *can be* against us? He 32
 that spared not his own Son, but delivered him
 up for us all ; how shall he not, with him, also
 freely grant us all things ? Who shall lodge any 33
 accusation ^o against the elect of God ? *It is* God
 that justifieth. Who *is* he that condemneth ? 34
It is Christ, who died, yea rather is risen again ;
 who is even at the right hand of God ; who also
 maketh intercession for us. Who shall separate 35
 us from the love of Christ ? *shall* tribulation, or
 distress, or persecution, or famine, or naked-
 ness, or peril, or sword ? (as it is written ^q, 36
 “ For thy sake we are killed all the day long ;
 “ we are accounted as sheep for the slaughter.”)
 Nevertheless, in all these things we are more 37
 than

que l'arrangement que Dieu fait de ses ouvrages par sa prescience ; which is agreeable to St. Austin's definition : In juâ, quâ falli mutarique non potest, præscientiâ, opera sua futura disponere, id omnino, nec aliud quidquam, est predestinare. Whatever difficulties may occur in reconciling the Divine Prescience with the free agency of man, according to our limited way of thinking ; I presume, no rational man will deny the existence of either the one or the other.

ⁿ *i. e.* hath appointed that they shall be finally glorified, in conformity to his Son.

^o This is the obvious signification of *εγκαλεσει*.

^p Some would point this passage interrogatively thus ? *Is it God ? He who justifies ?—Is it Christ ? He who aids for us ? &c.*

^q *Psa.* XLIV. 22. Though the sword should make such havock among us defenceless Christians, that we may be compared to sheep destined for the slaughter ; yet in all these, &c.

^r Different

than conquerors, through him who hath loved
 38 us. For I am persuaded, that neither death,
 nor life, nor angels, nor Principalities, nor
 Powers^r, nor things present, nor things to come,
 39 ^s nor height, nor depth, nor any other created
 Being, shall be able to separate us from the love
 of God, which is in Christ Jesus our Lord.

CHAP. IX. I SAY the truth in Christ, I lie not; my
 conscience also bearing me testimony in the
 2 Holy Spirit, that I have great grief and incessant
 3 anguish in my heart. For I could wish that
 for the cause^t of Christ, I myself were made an
 anathema for my brethren, my kindred ac-
 4 cording to the flesh; who are Israelites, to whom
appertain the adoption^u, and the glory^x, and
 the covenants, and the giving of the Law, and
 5 the service of God, and the promises; whose are
 the fathers^y, and from whom, according to the
 flesh, Christ is descended, who is over all, God
 blessed

^r Different orders of *evil* as well as *good* angels are called *Principalities* and *Powers*: the latter seem to be meant here.

^s *i. e.* height of prosperity, nor depth of adversity.

^t *απο* has a similar signification in *Mat.* XVIII. 7. *Luke* XIX. 3. Some render *απο*, after the example of Christ, quoting *2 Tim.* i. 3. *q. d.* I am willing to endure the ignominious accursed death of the cross, &c. Compare *1 John* III. 16. However, it would be very absurd

to suppose, that the Apostle wished to be devoted to everlasting misery for the good of others.

^u They being called the sons and daughters of the Almighty. Compare *Deut.* XIV. 1. *Jer.* XXXI. 9.

^x *i. e.* The *Schechinah*, or God's visible presence, and the covenants made successively with Abraham, and with Moses in their name.

^y Or the Patriarchs.

blessed for ever. Amen! Not that the word ² 6
 of God hath by any means fallen to the ground :
 For all *are* not Israel, who are of Israel ; nei- 7
 ther because they are the seed of Abraham, *are*
they all children ; but ^a, “ In Isaac shall thy seed
 be called.” That is, not the children of the 8
 flesh *are* the children of God ; but the chil-
 dren of the promise are accounted as the seed.
 For this *is* the word of promise ^b, “ At the ap- 9
 “ *pointed* time I will come, and Sarah shall have
 “ a son.” And not only *this* ; but Rebekah also 10
 when she conceived by one, *viz.* by our father
 Isaac ; while *the children* were not yet born, 11
 and had done neither good or evil, that the
 purpose of God according to election might stand,
 not of works, but of him that calleth ; it was 12
 said to her, “ The elder ^c shall serve the younger.”
 As it is written, “ Jacob have I loved, but Esau 13
 “ have I hated ^d.”

What shall we say then ? *Is there* unrighteous- 14
 ness with God ? God forbid ^e ! For he saith to 15
 Moses,

² *i. e.* His promise cannot be rendered abortive, because some of Jacob's descendants are rejected ; since it was made to spiritual Israelites, *i. e.* to believers.

^a It is said in *Gen.* XXI. 12.

^b *Gen.* XVIII. 14.

^c *i. e.* the posterity of Esau shall be in subjection to the descendants of Jacob. *Gen.* XXV. 23.

^d *Mal.* I. 2, 3. *i. e.* Greatly preferred the former to the

latter. Compare *Gen.* XXIX. 31. *Luke* XXIV. 26. It appears from the above prophecies that the Apostle does not here speak of the eternal state of Jacob and Esau, nor even of their persons, but of their posterity : Hence God ‘ lays waste the heri-
 ‘ ritage of Edom, for the dra-
 ‘ gons in the wilderness.’

^e It is consistent with the strictest justice, and a matter of the freest choice, to whom such favours are granted ; and though

we

- Moses ^f, “ I will have mercy on whom I will
 “ have mercy, and will compassionate whomso-
 16 “ ever I will compassionate.” So then *it is* not
 of him that willeth, nor of him who runneth;
 17 but of God who sheweth mercy. For the Scrip-
 ture saith to ^g Pharaoh, “ For this cause
 “ have I raised thee up ^h, that I may shew forth
 “ my power in thee, and that my name may
 18 “ be celebrated through all the earth.” There-
 fore He hath mercy on whom he will, and
 19 whom He will he hardeneth. Thou wilt there-
 fore say to me, Why doth He then find fault?
 20 for who hath resisted ⁱ his will?—Nay but,
 O man, who art thou that repliest ^k against
 God? shall the thing formed say to him who
 formed *it*, Why hast thou made me thus?
 21 Hath not the potter power over the clay ^l, out
 of

we cannot penetrate into the sovereign reasons by which God acts, yet we must believe that they are worthy of himself.

^f In *Exod.* XXXIII. 19.

^g The Apostle does not produce an instance of an innocent person, made an object of Divine wrath by a mere act of sovereignty; but one of the most insolent, atheistical sinners that ever existed.

^h To that height of eminence, in which thou gloriest. Some render it, *I have caused thee to stand*, i. e. reserved thee to be made a more remarkable example of vengeance, agreeable to διατηρηθης, by which the LXX. render the original word

ἡ ἐμὴ δύναμις, *Exod.* IX. 16.

ⁱ *Who hath ever resisted*, or can be able to resist, *his will?* In answer to this objection the Apostle says, That it is the highest presumption in a child of dust, a vessel of clay, to expostulate with his Almighty and all-wise Creator, who has a right to display his awful and tremendous power by punishing those who justly deserve punishment, at what time, and in what manner, he pleases.

^k Or, *that dost contest, enterest into a debate*, ἀλλὰ πορευόμενος.

^l Compare *Jer.* XVIII. 4—6. It is remarkable that Aristophanes calls men πλασματα πηλου, *scilicet luti*.

of the same mass to make one vessel to honour ^m,
 and another to dishonour? *What*, if it be the 22
 will of God to shew *his* wrath, and to make
 known his power; having endured with much
 long-suffering the vessels of wrath fitted ⁿ to de-
 struction: And ^o *what if*, that he may make 23
 known the riches of his glory on the vessels of
 mercy, *He long endures these* whom He had pre-
 viously prepared to glory? even us, whom he 24
 hath called, not of the Jews only, but also of
 the Gentiles: As He saith also in Hosea ^p, “ I 25
 “ will call them My People, who were not
 “ my people; and her Beloved, who was not
 “ beloved. And it shall come to pass, *that in* 26
 “ the place where it was said to them. Ye *are*
 “ not my people; there shall they be called,
 “ The Children of the living God.” Isaiah also 27
 crieth concerning Israel ^q, “ Though the num-
 “ ber of the children of Israel be as the sand of
 “ the sea, a remnant ^r shall be saved. For the 28
 “ *Lord* is finishing and cutting short his account
 “ in righteousness; for the Lord will make
 “ a short account upon the earth.” And as 29
 Isaiah said before ^s, “ Except the Lord of hosts
 “ had

^m *i. e.* for use and ornament,
 and another for a meaner pur-
 pose.

ⁿ Ripe for destruction by a
 series of crimes, which shall
 finally appear to be *vessels of*
wrath.

^o There is an evident Ellipsis
 here, which I have supplied
 from the preceding verse by the

words in Italics.

^p *Hos.* I. 10.

^q *Isa.* X. 22, 23.

^r *i. e.* a remnant only, and
 the bulk of the people shall be
 cut off; so that on balancing
 the account, there will be but a
 small over-plus.

^s Chap. I. 9.

" had left us a seed, we should have been as
 " Sodom, and we should have been made like
 30 " Gomorrhah." What shall we say then ^t ?—
 That the Gentiles who pursued not after righte-
 31 ousness have attained to righteousness,—the
 righteousness which is by faith; but Israel, pur-
 32 suing after the Law of righteousness, hath not
 attained to the law of righteousness: wherefore?
 —because *they did not pursue it* by faith, but
 as ^u by the works of the Law; for they stumbled
 33 at that stumbling-stone; as it is written, " Be-
 " hold, I lay in Sion a stumbling-stone, and a
 " rock of offence; and whoever believeth on
 " him shall not be ashamed."

CHAP. X. **B**RETHREN, ^{*} the affectionate desire of
 my heart, and supplication to God concern-
 2 ing Israel, is for their salvation. For I bear
 testimony to them, that they have a zeal for
 3 God, but not according to knowledge. For
 they, being ignorant of the righteousness of God,
 and seeking to establish their own righteousness^y,
 have not submitted themselves to the righte-
 4 ousness of God ^z. For Christ *is* the end of the
 Law, for righteousness to every one who believ-
 5 eth. For Moses describeth the righteousness
 which

^t Surely this, which is the
 conclusion of the whole argu-
 ment, *That the Gentiles, &c.*

^u *i. e.* as if it was to be at-
 tained by, &c.

^x *εὐδοκία, a pleasure and sa-
 tisfaction to me.*

^y By an imperfect observa-

tion of the precepts, and the
 typical expiations, of the Law.

^z Exhibited in the scheme of
 redemption by his Son; and
 have not placed their own at-
 tempts of obedience in a due
 subordination to it.

^{*} *Levit.*

which is by the Law, *saying*, “The man who
 “doeth these things shall live by them^a.” But 6
 the righteousness which is by faith speaketh
 thus^b: “Say not in thine heart, Who shall
 “ascend into heaven?” that is, to bring Christ
 down *from above*; or, “Who shall descend 7
 “into the^c abyss?” that is, to bring up Christ
 again from the dead. But what saith he? 8
 “The word is nigh thee,—in thy mouth, and
 “in thy heart.” That is the word of faith
 which we preach; *viz.* That if thou wilt with 9
 thy mouth confess the Lord Jesus, and believe^d
 in thy heart that God hath raised him from the
 dead, thou shalt be saved: For with the heart 10
 we believe to righteousness; and with the mouth
 confession is made to salvation^e; for the Scrip- 11
 ture saith, “Every one who believeth in him
 “shall not be ashamed^f.” For there is no 12
 difference between Jew and Greek; for the
 same Lord of all displays his riches^g to all who
 call upon him. For “whoever shall invoke the 13
 “name of the Lord shall be saved^h.” How 14
 then shall they call on him in whom they have
 not

^a *Levit.* XVIII. 5, compared with *Deut.* XXVII. 26.

^b *q. d.* To borrow the words of Moses, representing the plainness of the Law, in *Deut.* XXXIII. 11—14; which I shall here accommodate to the Gospel.

^c *i. e.* his grave, in the bowels of the earth.

^d *i. e.* with a vital and in-

fluent faith.

^e A secret conviction of the truth, without a public profession of Christianity, would only condemn a man.

^f *i. e.* shall not be put to shame and confusion in the final judgment. See *Isa.* XXVIII. 16.

^g *i. e.* magnifies his bounty.

^h See *Joel* II. 32.

- not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacherⁱ? and how shall they preach, except they be sent? as it is written^k, “How beautiful are the feet of those who bring the good tidings of peace, who
 15 “bring glad tidings of good things!” But all have not obeyed the Gospel^l: for Isaiah saith^m,
 16 “Lord, who hath believed our report?” So, then, saith *cometh* by hearing, and hearing by theⁿ word of God. ° But I say, Have they not heard? “Verily, their voice is gone out through
 17 “all the earth, and their words to the remotest
 18 “parts of the world^p.” But I *farther* say, Hath not Israel known *it*? First, Moses saith^q,
 19 “I will move you to jealousy by *those who were*
 “not a people, *and* by a foolish nation I will
 20 “provoke you to anger.” But Isaiah assumes, greater boldness, and saith^r, “I was found by
 “them who sought me not; I was made manifest to those who enquired not for me.”
 21 But to Israel he saith, “All the day long have

I

ⁱ By this inference, Paul justifies himself and the rest of the Apostles for preaching the Gospel to the Gentiles, for which they were reproached by the Jews.

^k *Isa.* LII. 7, 8.

^l Or, *all have not listened to these good tidings of peace and reconciliation.*

^m In chap. LIII. 1. *την αων, that which they have heard.*

ⁿ *i. e.* the express command of God, to preach the Gospel to Jews and Gentiles.

^o Some transpose *v.* 16, 17. and place *v.* 18. after *v.* 15. which indeed makes the connexion plainer, but is not warranted by MSS.

^p As David says of the celestial luminaries, *Psa.* XIX. 4.

^q *Deut.* XXXII. 21.

^r In chap. LXV. 1, 2.

^s Who

‘ I stretched out my hands to a disobedient and
‘ contradictory people.’”

I Say then, Hath God cast away his people? — CHAP. XI.
God forbid ¹! for I also am an Israelite, of
the seed of Abraham, the tribe of Benjamin.
God hath not cast away ² his people whom he
foreknew. Do ye not know what the Scripture
saith with regard to Elijah? when he pleadeth
with God against Israel, saying ³ x, “ Lord, they
“ have killed thy prophets, and have digged
“ down thine altars; and I am left alone ^y,
“ and they seek my life.” But what saith the 4
Divine oracle to him? “ I have reserved to
“ myself seven thousand men, who have not
“ bowed the knee to Baal.” In like manner also 5
at this present time there is a remnant, according
to the election of grace. (And if *it be* of grace, 6
then *it is* no more of works; otherwise grace
is no longer grace: But if *it be* of works, then
is it no more of grace; otherwise work is no
longer work.) What then ^z? — Israel hath 7
not obtained that ~~which~~ he sought: but the
election hath obtained it; and the rest were
blinded, as it is written, “ God hath given 8
“ them the spirit of slumber; eyes to as not
“ to

* Who are continually cavil-
ling, and objecting to my gra-
cious dispensations.

¹ If I say that they are all re-
jected, I must include myself,
who am an Israelite, in the
number.

² *i. e.* Those among his peo-
VOL. II.

ple whom, &c.

^x 1 Kings XIX. 14.

^y *i. e.* The only worshipper of
Jehovah in their whole land.

^z What conclusion shall we
therefore draw? This, *Israel*
hath not, &c.

M

^a See

“ to see, and ears so as not to hear, even to
 9 “ this day ^a.” Moreover, David saith, “ Let
 “ their table become a snare, and a trap ^b,”
 and an occasion of stumbling, and a recompence
 10 to them. “ Let their eyes be darkened, that
 “ they may not see ; and keep their back con-
 11 “ tinually bent down ^c. I say then, Have they
 stumbled that they should fall ^d? God forbid !
 But *rather*, by their fall, salvation *is come* to
 12 the Gentiles, to excite them to emulation. Now,
 if their fall *be* the riches of the world, and their
 diminution the riches of the Gentiles ; how much
 13 more their fulness ^e ?—(For I speak to you, Gen-
 tiles ; being as I am the Apostle of the Gentiles,
 14 I extol my office ; if by any means I may ex-
 cite to emulation *those who are* my flesh, and
 15 may save some of them.)---For if their rejection
 was the reconciliation of the world ^f, what *will*
 the reception *of them be*, but life from the dead?
 16 For if the first-fruits *be* holy, so *is* the mass ;
 and if the root *be* holy, so *are* the branches.
 17 Now, if some of the branches were broken off,
 and

^a See *I/a*. XXIX. 10. VI. 10.
Deut. XXIX. 4.

^b As David saith of the gra-
 cious Provision which God be-
 stowed on incorrigible sinners
 in *Psa.* LXIX. 22 ; so I may
 say, that Gospel, which was de-
 signed for their salvation, is
 now become an instrument of
 ruin to unbelievers, as a recom-
 pence for their wickedness in
 rejecting it.

^c Under a perpetual weight

of sorrows, &c.

^d *viz.* Into irrecoverable ruin,
 and never more to be owned by
 God, as his people ?

^e *i. e.* The restoration and
 conversion of the whole Jewish
 people, according to the pre-
 dictions of the ancient prophe-
 cies.

^f *i. e.* Of the heathen world
 by sending the preachers of the
 Gospel among them.

and thou, being a wild olive-tree, wert grafted
 in among them, and art, with them, become
 a partaker of the root and fatness of the good
 olive-tree ; boast not against the *natural* branches ! 18
 And if thou dost boast, thou bearest not the
 root, but the root thee. Wilt thou say then, 19
 The branches were broken off, that I might be
 grafted in ? -- Very well ; they were broken off 20
 for unbelief, and thou standest ^e by faith. Be not
 high-minded ; but fear ! For if God spared not 21
 the natural branches, neither will he by any
 means spare thee ^h. Behold therefore the good- 22
 ness and severity of God ! severity towards those
 who fell, but goodness towards thee, if thou
 continue in *his* goodness ; otherwise thou also
 shalt be cut off. Moreover, they also, if they 23
 do not continue in unbelief, shall be grafted in ;
 for God is able to ingraft them again. For if 24
 thou wert cut off from the olive-tree which
 is wild by nature, and wert, contrary to nature,
 grafted on the good olive-tree ; how much
 more shall they, who are the natural *branches*,
 be grafted on their own olive-tree ? For I 25
 would not have you ignorant, brethren, of
 this mystery, lest ye should be wise in your
 own conceits ⁱ, that blindness is, in part,
 happened to Israel, until the fulness ^k of the
 Gentiles shall be brought in : And so ^l shall 26
 all

^e *i. e.* continuest in the stock. the Jews.

^h In similar circumstances.

ⁱ *i. e.* lest you should have too
 high an opinion of yourselves
 on account of the rejection of

^k *i. e.* The complete harvest
 of the Gentiles, consequent on
 the full conversion of the Jews.

^l See above c. 12. and note.

all Israel be saved; as it is written ^m, “ a Deliverer shall come out of Sion, and he shall
 27 “ turn away ungodliness from Jacob; and this
 “ is my covenant to them, when I shall take
 28 “ away their sins.” They are, with respect to the Gospel, enemies for your sakes ⁿ; but, according to the election, *they are* beloved on account of their fathers. For the gifts and calling of God *are* not to be repented of. For as ye were once disobedient to God, but now have
 31 obtained mercy through their unbelief; so have they also been disobedient on account of your
 32 mercy, that they also may obtain mercy. For God hath shut up all under disobedience ^o, that
 33 He might have mercy upon all. O the depth of the riches ^p, and wisdom, and knowledge of God! How unsearchable *are* his judgements, and his ways such as cannot be traced out! For
 34 who hath known the mind of the Lord? or
 35 who hath been his counsellor ^q? Or who hath first given to him? and it shall be repaid him
 36 again: For ^r of Him, and through Him, and for

^m Isa. LIX. 20.

ⁿ Or, *on your account*. For the calling of the Gentiles prejudiced the Jews against the Gospel.

^o Suffering both Jews and Gentiles, in their turn, to revolt under different degrees of light; and magnifying the riches of his grace, by causing them mutually to promote the salvation of each other. Hence the Apostle breaks out into the following excla-

mation.

^p *i. e.* How rich the treasures of his mercy and benevolence! How deep the contrivances of his wisdom! How boundless the immensity of his knowledge.

^q In forming the amazing plan of Redemption, &c.

^r *Of Him*, as the original Author; *through Him*, as the gracious Preserver; *and for Him*, as the ultimate end.

for Him, *are* all things: To whom *be* glory for ever, Amen !

¹ **I** Entreat you therefore, brethren, by the mer-^{CHAP.}
cies of God, that ye present your bodies a^{XII.}
living, holy, and well-pleasing sacrifice to God ;
as your reasonable service. And be not con-
formed to this world¹ ; but be transformed in
the² renovation of your mind, that ye may ex-
perimentally know, what the good³, and accept-
able, and perfect will of God *is*. Now, I say,
through the grace which is given me, to
every one who is among you, not to think of
himself more highly than he ought to think ;
but to think soberly⁴, according as God hath
distributed to every one the measure of faith. For
as, in one body, we have many members ; but all
members have not the same use : so we, though
many, are one body in Christ, and every one
members of each other, but having gifts differ-
ent according to the grace that is given to us ;
if it be prophecy⁵, *let us attend on it* according
to the proportion of faith ; or if it be ministry⁶,
on

¹ Here the Apostle, having finished the argumentative part, enters on a series of most admirable practical exhortations and directions.

² *i. e.* Conform not to the prevailing sentiments and customs of this vain and sinful world.

³ Endeavouring to become, as it were, *new creatures*, by contracting new habits of virtue.

&c. under the benign influence of the Holy Spirit.

⁴ *i. e.* good in itself, acceptable to God, and *perfect* of our nature.

⁵ Or *a gift of prophecy*, and *ministry*. The original is very emphatical *ἐκδοται* : *is* ; *to* *αὐτοῖς* *δοται*.

⁶ Or, *preaching, expounding* &c. &c.

⁷ *of the public aims.*

on ministration; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that distributeth ^b, *let him do it* with simplicity: he that ruleth, with diligence; he that sheweth mercy ^c, with chearfulness.

Let love *be* undisssembled. Abhor that which is evil, *and* adhere to that which is good. *Be* tenderly affected towards each other with brotherly love^d; in honour preferring one another; Not slothful in business; fervent in spirit; *as* serving the Lord; rejoicing in the hope^e; patient in tribulation; persevering in prayer; communicating to the necessity of the saints; pursuing hospitality^f: Bless them who persecute you; bless and curse not. Rejoice with those who rejoice, and weep with those who weep. *Be* entirely united in your regards for each other. Affect not high things, but condescend to men of low rank. Be not wise in your own conceits. Render to no man evil for evil. Provide things honest^g in the sight of all men. If it be possible, to the utmost of your power, live peaceably with all men. Dearly beloved, avenge not yourselves; but rather give place to wrath^h: for it is written,

^b Or *the office of a Deacon*, διακονα.

^c *i. e.* visiteth and attendeth the sick and disabled.

^d Or, *delight in the tenderest fraternal affection to each other*, φιλαδελφιας; αλλήλου; φιλοστοργος.

^e Of a glorious immortality; the hope of a Christian being a resurrection to eternal Life. Com-

pare *Acts* XXIV. 15.

^f The want of public inns in the east, and the distress of banished and persecuted Christians, made the Apostle frequently enforce this duty.

^g Fair, and reputable, καλα.

^h Or, *yield to the injurious person, instead of meditating revenge.*

written, " Vengeance is mine; I will recompense," saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for, by doing this, thouⁱ wilt heap coals of fire on his head. Be not overcome by evil, but overcome evil with good.

LET every soul be subject to the superior powers: for there is no authority but from God; the powers which exist are appointed by God. Whoever therefore^k setteth himself against the power, withstandeth the disposition of God; and they who withstand shall receive to themselves condemnation. For Rulers are not a terror to good, but to evil^l works: Wouldest thou not then be afraid of the Power? do that which is good, and thou shalt have praise from it; for he is, to thee the servant of God for good. But if thou doest evil, be afraid; since he beareth not the sword in vain; for he is the servant of God, an avenger to execute wrath^m upon him that doeth evil. Therefore it is necessary that

CHAP.
XIII.

2

3

4

5

ye

ⁱ i. e. Thou wilt melt his obdurate mind to tenderness, by such acts of kindness. This seems to allude to the method of melting down metallic ores, by laying coals on the top of the furnace; which has never been observed by any commentator that I have consulted.

^k Sets himself in array, ἀντιτασσόμενος, against the magistrates, who are disposed and arranged, τεταγμένοι, by God,

shall receive condemnation from the civil Power, &c.

^l i. e. They were intended to encourage the former, by punishing the latter. If circumstances should arise, to which this argument is not applicable, we may reasonably suppose that the Apostle did not intend here to pronounce concerning such extraordinary cases.

^m i. e. the wrath of a righteous God, by temporal punishments.

M 4

ⁿ i. e.

- ye should be in subjection not only on the account of wrath ⁿ, but also for the sake of conscience. For on this ^o account ye also pay tribute; for they are the ministers of God, applying themselves continually to this one affair. Therefore render to all their due; tribute to whom tribute, custom to whom custom, reverence to whom reverence, honour to whom honour, *is due*.
- ⁸ Owe nothing to any one, but mutual love to one another; for he that loveth another hath fulfilled the Law. For these ^p, “Thou shalt not commit adultery; Thou shalt not kill; “Thou shalt not steal; Thou shalt not bear “false testimony; Thou shalt not covet;” and whatever other commandment *there may be*, it is summed up in this precept, *viz.* Thou shalt love thy neighbour as thyself. Love worketh no evil to one’s neighbour; therefore Love *is* the completion of the Law.

- ¹¹ **M**oreover as we know the season ^q, *it is* now high time to awake out of sleep; for now *is* our salvation nearer, than when we believed ^r.
- ¹² The night ^s is far advanced, the day ^t is drawing near;

ⁿ *i. e.* For fear of incurring his displeasure, and being punished.

^o *i. e.* Because they devote their whole time and care to the public good.

^p *viz.* precepts; to being understood before each of them.

^q *i. e.* the circumstances of the present time, when you are engaged to serve God in newness

of life.

^r The intervening time between the present moment, and the hour of entrance into glory, is now shorter than, &c.

^s The dark state of this present life.

^t Which will shew all things in their proper colours and real forms.

near; let us therefore put off the works of darkness, and let us ^u put on the armour of light. Let us walk orderly ^x, as *being* in the day, not in rioting and drunkenness, not in chambering and wantonness ^y, not in strife and envy. But put ye on the Lord Jesus Christ ^z; and do not make provision for the flesh, to *fulfill* its *irregular* desires.

HIM that is weak in the faith receive ^a; *but run* CHAP. XIV. not unto debates about matters in doubt. For one believeth that he may eat all things; another who is weak, eateth vegetables. Let not him who eateth ^b despise him that eateth not: And let not him who eateth not, judge him that eateth; for God hath received him ^c. Who art thou that judgest the servant of another? to his own master he standeth or falleth: Yea, he shall be upheld; for God is able to establish him.

^u *i. e.* Let us be clothed with the Christian graces, which, like burnished armour, will be an ornament and defence, and reflect the light which is so gloriously rising upon us.

^x *εὐχρηστῶς, decently, gracefully, &c.*

^y *ἀσχημὴν* properly signifies a *soft, luxurious, and effeminate manner of life.*

^z Imitate him, or clothe yourselves with all the virtues and graces that adorned him, as a man.

^a With indulgence; and converse with him in a friendly manner, without disputing about

matters in debate between you.-- In this whole Section, the Apostle recommends candor and mutual forbearance to the Jewish and Gentile Converts; and entreats the latter, not to despise or quarrel with the former, on account of their observing the distinction of clean and unclean food, &c. but to rejoice in their own Christian liberty, without causing others to apostatize by offending their tender consciences.

^b Things prohibited by the Mosaic law.

^c Into the Christian church, without laying him under such restraints.

^u *i. e.*

- 5 him. One man esteemeth one day above another ^d; another ^e esteemeth every day *alike*.
 6 Let every one freely enjoy his own opinion.
 6 He that observeth a day, ^f observeth *it* to the Lord: and he that doth not^g regard a day, to the Lord regardeth not *it*. He that doth eat, eateth to the Lord; for he giveth God thanks: And he that doth not eat, to the Lord he eateth
 7 not, and giveth God thanks. For none of us liveth
 8 to himself; and no man dieth to himself: For, if we live, we live to the Lord ^g; and if we die, we die to the Lord; so that whether we
 9 live, or die, we are the Lord's. For, to this purpose Christ both died, and rose, to a new life, *viz.* that he might be Lord both of the
 10 dead and the living. Why then dost thou ^h judge thy brother? or why dost thou condemn thy brother? for we shall all stand before the tribunal of Christ. For it is written ⁱ, "*As I live,*
 11 "*saith the Lord, every knee shall bow to me,*
 12 "*and every tongue shall confess to God;*" so that every one of us shall give an account of
 13 himself to God. Let us not therefore any longer judge one another, but determine this
 rather,

^d *i. e.* The Jewish convert still prefers the Sabbaths, new-moons, &c. *above other days.*

^e *Educated* among the Gentiles, or better instructed in the design and genius of Christianity.

^f *i. e.* distinguishes it, because he thinks it agreeable to the will of God.

^g We Christians are engaged

to live according to the Lord's will, and not according to our own.

^h Why dost thou, who wert a Jew, deride the *Gentile* convert, for not observing the Mosaic precepts, and rashly anticipate the final Judgement.

ⁱ *Isa. XLV. 23.*

rather, not to lay a stumbling-block or scandal ^k
in a brother's way. I know, and am persuaded ¹⁴
by the Lord Jesus, that nothing *is* unclean of
itself; but he who accounteth any thing to be
unclean, to him *it is* unclean. Now if thy ¹⁵
brother be grieved ¹ with *thy* food, thou no
longer walkest according to charity. Do not,
with thy food, destroy him for whom Christ
died. Let not then your good ^m be slandered. ¹⁶
For the kingdom of God ⁿ is not meat and ¹⁷
drink; but righteousness, and peace, and joy, in
the Holy Spirit. And he that in these things ¹⁸
^o serveth Christ, *is* acceptable to God, and ap-
proved by men. Let us therefore pursue the ¹⁹
things which tend to peace, and mutual edifica-
tion. Do not, for the sake of food, destroy the ²⁰
work of God. All things, indeed, *are* pure;
but *that is* evil to a man which he eateth with
offence: *It is* good neither to eat flesh, nor to ²¹
drink wine, nor *any thing* by which thy brother
stumbleth, or is scandalized or made weak ^p. Hast ²²
thou faith ^q? have it to thyself before God.
Happy *is* he who doth not condemn himself in
that thing which he alloweth; ^r But he that ²³
maketh a difference is condemned if he eat,
because

^k See note on *Mat.* V. 29.

¹ *i. e.* Be wounded in his conscience, and led into sin.

^m *i. e.* your liberty, which is good in itself, be blamed as the occasion of mischief.

ⁿ The Christian dispensation.

^o Acts conscientiously, as a disciple of Christ.

^p *i. e.* By which he may be

ensnared, or discouraged in his religious course

^q *i. e.* a just persuasion of the indifference of those things, which others scruple.

^r *i. e.* Whoever maketh a difference between clean and unclean food, is condemned by his conscience if he eat, &c.

because *he eateth* not with faith ^s; for what
 CHAP. ever *is* not of faith is sin. We then who are strong
 XV. ought to bear the infirmities of the weak, and
 2 not to please ourselves ^t. Let every one of us
 please *his* neighbour for *his* good, to edification.
 3 For Christ pleased not himself; but, as it is
 written ^u, “The reproaches of them, who
 4 “reproached thee, fell on me.” For whatever
 things were formerly written, were written for
 our instruction; that through patience and consolation of the Scriptures we might have hope.
 5 Now, may the God of patience and consolation
 grant that you may have a mutual affection
 6 after the example of Christ Jesus! that with one
 mind, *and* one mouth ye may glorify God, even
 7 the Father of our Lord Jesus Christ. Therefore receive ^x one another, even as Christ received us ^y to the glory of God. Now, I say,
 8 that Jesus Christ became a minister of the circumcision ^z, for the truth of God, to confirm
 9 the promises *made* to the fathers; but that the
 Gentiles might glorify God for *his* mercy ^a, as it
 is written ^b, “For this cause I will confess to
 “thee among the Gentiles, and sing praises to
 “thy

^s *i. e.* fully satisfied that God allows and approves the action

^t Without any regard to the consciences of others.

^u *Psa.* LXIX. 9. Our Lord and Master far from pleasing himself even submitted with gentleness to continued reproaches, &c.

^x Embrace each other with mutual love.

^y All of us, whether Jews or Gentiles, without distinction.

^z *i. e.* Submitted to circumcision, and preached the Gospel to the Jews, on account of the veracity of God, and to ratify the promises made to the patriarchs.

^a *i. e.* His unexpected favour, he became also their Saviour.

^b *Psa.* XVIII. 49.

^c *viz.*

“ thy name.” And again he ^c saith, “ Re- 10
 “ joice, ye Gentiles, with his people.” And 11
 again ^d, “ Praise the Lord, all ye Gentiles, and
 “ repeat his praise, all ye people !” And again 12
 Isaiah saith ^e, “ There shall be a root of Jessé,
 “ who shall arise to reign over the Gentiles ;
 “ in him shall the Gentiles hope.” And may 13
 the God of hope ^f fill you with all joy and peace
 in believing, that ye may abound in that hope,
 through the power of the Holy Spirit !

NOW, I myself am persuaded concerning 14
 you, my brethren, that ye are full of good-
 ness ; being filled with all knowledge, and able
 to admonish one another : However, *my* bre- 15
 thren, I have written the more boldly to you,
 in this part ^g, as stirring up your remembrance,
 because of the grace which is given to me by
 God, that I should be the servant of Jesus 16
 Christ to the Gentiles, ministering ^h the Gospel
 of God ; that the offering up the Gentiles might
 be acceptable, *as* being sanctified by the Holy
 Spirit. I have therefore matter of glorying in 17
 Jesus Christ, with respect to the things of God.
 For I will not presume to speak of any of those 18
 things which Christ hath not wrought by me,
 to

^c viz. The Spirit of God by Moses, in Deut. XXXII. 43.

^d Psa. CXVII. 1.

^e Chap. XI. 10.

^f From whose mercy, both Jews and Gentiles hope for eternal Salvation.

^g Of my Epistle, or in some

degree, on the privilege to which God hath called Gentile Believers, &c. See below v. 17 & seq.

^h Or officiating as a priest, *ιεροουργεῖν*, in offering the Gentiles as a holy sacrifice ; which is an honour I may justly boast of.

to bring the Gentiles into obedience both by
 19 word and deed, by the energy of signs and
 wonders, by the power of the Spirit of God ; so
 that round about ⁱ from Jerusalem, and even as
 far as Illyricum ; I have fully preached the Gos-
 20 pel of Christ. Thus it hath been the object of
 my ambition ^k to preach the Gospel, not where
 Christ was named, lest I should build upon
 21 another's foundation : But, as it is written, They,
 “ to whom nothing had been declared concerning
 “ him, shall see ; and those who had not heard,
 22 “ shall understand.” Upon this account I have
 been frequently hindered from coming to you.
 23 But now having no longer place ^l in these
 climates, and being greatly desirous for many
 24 years to come to you, if I go into Spain I will
 come to you ; for I hope to see you in my journey,
 and to be brought forward by you on my way
 thither, if I may first be *in* some degree satisfied
 25 with your *company* ^m. But I am now going to
 26 Jerusalem, ministering to the saints. For it
 hath pleased the Macedonians and Achaïans to
 make a certain contribution for the poor among
 the

ⁱ At Antioch and Arabia in the East, and through Asia Minor and Greece to the western shores of Illyricum, which borders on Italy.

^k φιλοτιμέην signifies *to be animated with a noble ambition*, and not *to strive* as the *v. Tr.* has it. The Apostle, far from declining the dangers and difficulties of planting new churches,

thought it his greatest honour to proclaim the name of Christ, where it had never been heard of before.

^l *i. e.* any place where I may preach the Gospel with success in Greece, where I now am.

^m For I must not indulge my own affection, by a long stay among you.

the saints who are at Jerusalem: It hath pleased
 them *I say*; and they are their debtors. For if
 the Gentiles have participated of their spiritual
 things, they ought also ⁿ to minister to them
 in carnal things. When I have therefore dis-
 patched this affair, and have sealed ^o to them this
 fruit, I will come by you into Spain. And I know
 that when I come to you, I shall come in the ful-
 ness of the blessing of the Gospel of Christ ^p.
 But, I beseech you, brethren, by the Lord Jesus
 Christ, and by the love of the Spirit, that ^a ye
 join with me in earnest prayers to God for me;
 That I may be delivered from the unbelievers
 in Judea, and that my ministration at Jerusa-
 lem, may be acceptable to the saints; so that by
 the will of God, I may come to you with joy,
 and may be refreshed together with you. And
 may the God of peace *be* with you all! Amen.

I Recommend to you Phœbè our sister, who is ^{CHAP.}
 a servant ^r of the Church which is at Cen- ^{XVI.}
 chrea ^s; that ye receive her in the Lord, in a
 manner becoming saints, and assist her in what-
 ever business she may have need of you; for the
 hath

ⁿ *i. e.* To impart the inferior
 blessings of this life to the church
 of Jerusalem, from whence they
 had the inestimable blessings of
 the Gospel.

^o *i. e.* delivered as under seal,
 or *consigned*.

^p *i. e.* with an abundant bles-
 sing, attending on my evange-
 lical labours.

^a *συναγωνισασθαι, i. e.* join
 your utmost efforts with mine, as
 wrestlers exert all their strength
 in the athletic games.

^r Or *Deaconess*, whose office
 was probably to attend the sick
 and distressed saints, &c. especi-
 ally those of her own sex.

^s A town adjoining to Corinth
 in Greece.

^t *i. e.*

hath been a helper of many, and even of my-
 3 self. Salute Priscilla and Aquila, my fellow-
 4 labourers in Christ Jesus, who for my life, have laid
 down their own ^t necks; to whom not I alone,
 but likewise all the churches of the Gentiles
 5 *ought* to be thankful; and the church which
 is in their house. Salute my beloved Epenetus,
 who is the first-fruits ^u of Achaia to Christ.
 6 Salute Mary, who hath taken great pains on
 7 our account. Salute Andronicus and Junia my
 kinsmen and fellow-prisoners, who were in
 reputation among the Apostles; who also were
 8 in Christ before me. Salute Amplias my belo-
 9 ved in the Lord. Salute Urbane our fellow-
 labourer in Christ, and Stachys my beloved.
 10 Salute Apelles approved in Christ. Salute those
 11 *of the family* of Aristobulus. Salute Herodion
 my kinsman. Salute those *of the family* of
 12 Narcissus, who are in the Lord. Salute Tryphena,
 and Tyrphosa, who have laboured in the Lord.
 Salute the beloved Persis, who *also* laboured much
 13 in the Lord. Salute Rufus, chosen in the Lord;
 14 and his mother and mine ^{*}. Salute Asyncritus,
 Phlegon, Hermas, Patrobas, Hermes, and the
 15 brethren who are with them. Salute Philologus,
 and Julia, Nereus and his sister, and Olympas,
 16 and all the saints who are with them. Salute
 one

^t *i. e.* Exposed themselves to
 extremedangers. See *Acts* XVIII.
 6, 7, 12, 13.

^u *i. e.* One of the first Christian
 converts in that country.

^{*} Some are of opinion that

Rufus was, at least, half-brother
 to Paul; but perhaps, the Apost-
 le here refers only to the ma-
 ternal care this pious woman
 had taken of him.

one another with a holy kiss ^y. The churches
of Christ salute you. Now I beseech you, bre- 17
thren, mark those who cause divisions and of-
fences, contrary to the doctrine which ye have
learned; and avoid them. For such persons 18
serve not our Lord Jesus Christ, but their own
belly ^z; and, by flattering words, and fair
speeches, they deceive the hearts of the simple.
Your obedience is come abroad to all *men*: I re- 19
joice therefore on your behalf; but yet I would
have you wise with respect to that which is
good, and simple with regard to that which is
evil. And the God of peace ^a will shortly bruise 20
Satan under your feet. The grace of our Lord
Jesus Christ *be* with you! Amen. Timothy my 21
fellow-labourer, and Lucius, and Jason, and
Sospater, my kinsmen, salute you. I Tertius ^b, 22
who wrote *this* Epistle, salute you in the Lord.
Gaius my host, and *the host* of the whole church, 23
saluteth you. Erastus the chamberlain of the
city saluteth you, and Quartus a brother.
The grace of our Lord Jesus Christ *be* with 24
you

^y This custom of saluting one another among the primitive Christians was borrowed from the Jewish synagogue; but, on account of some false and scandalous reports, it was laid aside very early.

^z *i. e.* They have only their own secular interest in view, by setting themselves up as heads of parties among you.

^a *i. e.* Will soon defeat the artifices of Satan, by which he

is endeavouring to infuse his own malignant and seducing spirit into the church.

^b Who was called *Silas* by the Jews, and was Paul's *Amanensis* in writing this Epistle. It is not improbable, that some of the intricate, and seemingly unfinished, sentences in these Epistles might be owing to the Apostle's method of dictating to another, who wrote his sentiments.

- 25 you all! Amen. ^c Now to HIM who is able to establish you, according to my Gospel, even the preaching of Jesus Christ;—agreeably to the revelation of the mystery, which was kept secret in ancient times, but now is made manifest, by the writings of the prophets; and, according to the commandment of the eternal God, is made known to all nations ^d, for the obedience of faith;—to the only wise God *be* glory, through Jesus Christ, to endless ages! Amen.

^c This Doxology is inserted at the end of chap. XIV. as well as in this place, in the Alexandrian MSS. so that chap. XV. and XVI. 1—24. seem to have been added by way of post-script, as the Apostle had time, before he sent the Epistle away.

^d *i. e.* The Gentile nations, *αἱ ἔθνη.*

N. B. There is a *note* in the

α. Tr. added at the end of this and the rest of Paul's Epistles, signifying from whence they were written. But as the most ancient MSS. have not the same *notes*, and some of them are inconsistent with certain passages in the Epistles to which they are affixed, they appear to be spurious; I have therefore entirely omitted them.

The First Epistle of the Apostle PAUL to the CORINTHIANS.

Corinth was a city of Achaia, situated on the isthmus which joins Peloponnesus, now called the Morea, to the rest of Greece. From the convenience of its situation for commerce, it abounded in riches, and was furnished with all the elegancies and superfluities of life; which naturally led the Corinthians into luxury, debauchery, and impurity,

purity, so that they were infamous for their vices, even to a proverb. St. Paul, by two years indefatigable pains, had planted a numerous Christian Church in this city, which chiefly consisted of Gentile converts. But, by his absence from them for about three years, they were over-run with great disorders, to the disparagement of the Christian religion in general, and of his Apostolic authority and person in particular. This gave occasion to the following Epistle, which the Apostle wrote to the Corinthians from Ephesus, about A. D. 57, and the third year of Nero. It was written partly to answer some queries, proposed by the Corinthians; and partly to correct the abuses, which had crept in among them. The first article which the Apostle insists upon related to the Parties and Factions among them, and the opposition made by some of them to his Apostolic office. The second abuse, which he animadverts upon, was the case of a notorious offender in the Corinthian church, who was guilty of most scandalous incest with his father's wife. The third article which St. Paul exhibits against the Corinthians is a covetous and litigious temper, which prompted them to prosecute their Christian brethren in the heathen courts of judicature. In the fourth place the Apostle cautions them against fornication, a sin to which they had been extremely addicted in their unconverted state, and which some among them still reckoned among things indifferent. He then

proceeds to answer the Questions which they had proposed; and first determines those which related to the marriage state. The second query which the Apostle answers was, How far they might comply with their heathen neighbours in eating things offered to idols? He then proceeds to the third question, concerning the manner in which women should deliver any thing in public, when excited by a Divine impulse; and being on the subject of public worship, the Apostle takes notice of the abuses which attended the celebration of the Lord's Supper, Spiritual Gifts, the Gift of Tongues, &c. Lastly, as some among the Corinthians doubted, and others denied, the Resurrection of the dead, the Apostle enlarges on the certainty and importance of that fundamental doctrine of the Christian Religion.

CHAP.

1.

PAUL, called ^a to be an Apostle of Jesus Christ by the will of God, and Sosthenes ^b a brother; to the church of God which is at Corinth; to those who are sanctified in Christ Jesus, called as saints, with all who in every place invoke the name of our Lord Jesus Christ, their Lord and ours; grace be to you, and peace from God our Father, and the Lord Jesus Christ!

I con-

^a By an exprefs declaration of God. The Apostle intimates that he did not assume this high office of himself; because some called in question the authority of his divine mission.

^b Sosthenes was a Corinthian convert, who attended St. Paul in his travels, (compare *Acts* XVIII. 17.) and had probably given him an account of the state of the church at Corinth.

^c Which

I continually thank my God on your account, 4
 for the grace of God which is given to you in
 Christ Jesus; that, in every thing, ye are en- 5
 riched in him, in all utterance; and all know-
 ledge; as the testimony ^c of Christ was con- 6
 firmed among you: So that ye are deficient in 7
 no gift, waiting for the appearance of our Lord
 Jesus Christ; who will also confirm you to the 8
 end, *that ye may be* blameless in the day of our
 Lord Jesus Christ. God is faithful ^d, by whom 9
 ye were called into the communion ^e of his
 Son Jesus Christ our Lord.

Now, I beseech you, brethren, by the name 10
 of our Lord Jesus Christ ^f, that ye all speak the
 same thing, and *that* there be no schisms among
 you; but *that* ye be perfectly joined together in
 the same mind, and in the same sentiment.
 For it hath been signified to me concerning you, 11
 my brethren, by those of Chloë's *family*, that
 there are contentions among you. Now this I 12
 say ^g, that every one of you saith, 'I am ^h of
 ' Paul; and I, of Apollos; and I, of Kephas;
 ' and I, of Christ.'—Is Christ divided? was 13
 Paul crucified for you? or were ye baptized into
 the name of Paul? I thank God that I bap- 14
 tized none of you, except Crispus and Gaius;
 lest

^c Which I bore to the Gos-
 pel, during my abode among
 you, was ratified by the spiritual
 gifts which ye received.

^d *i. e.* True to his promise.

^e *i. e.* The *society* of Chris-
 tians; or a *participation* of
 Christ, as being his spiritual

members, and entitled to share
 the glories of his kingdom.

^f In opposition to the various
 names, under which they as-
 sected to enlist themselves.

^g *i. e.* This is what I mean.

^h *viz.* A disciple.

15 lest any one should say, that I had baptized into
 16 my own name. I also baptized the family of
 Stephanas; as to the rest, I know not whether
 I baptized any other person.

17 For Christ did not send me to baptize, but
 to preach the Gospel; not with wisdom of
 words ⁱ, lest the cross of Christ should be ren-
 18 dered vain. For the doctrine of the cross is in-
 deed folly ^k to those who are perishing; but to
 19 us who are saved ^l, it is the power of God. For
 it is written ^m, “I will destroy the wisdom of
 20 “the wise, and will bring to nothing the un-
 “derstanding of the prudent.—Where *is* the
 “wise? where the scribe? where the disputant
 “of this age ⁿ?” Hath not God infatuated the
 21 wisdom of this world? For since, in the wisdom
 of God ^o, the world by means of *its* wisdom
 knew not God, it pleased God by the folly ^p of
 22 preaching to save those who believe. And
 whereas the Jews require a sign ^q, and the
 Greeks

ⁱ Or, philosophical niceties
 of expression, which would enervate the doctrine of the cross,
 &c.

^k *i. e.* is looked upon as absurd, by those who are in the way of destruction by despising the Christian religion, and relying on vain philosophy for happiness.

^l From the contagion of this wicked world, and are in the way of salvation.

^m *Ija.* XXIX. 14. XXXIII. 18. This, and the following clause, are applied to the Apost-

le's purpose, by way of allusion, and imitation.

ⁿ τοῦ αἰῶνος τούτου.

^o *i. e.* Amidst the stupendous displays of the Divine wisdom, the world knew not the true God by all the improvements of its boasted wisdom.

^p *i. e.* What the Greeks contemptuously and impiously termed *folly*, as being destitute of the philosophic wisdom which they boasted.

^q Compare *Mat.* XII. 38. XVI. 1. and notes.

Greeks seek wisdom, we nevertheless preach
 Christ crucified, to the Jews indeed a stumbling-
 block ^r, and to the Greeks foolishness; but to
 those who are called, both Jews and Greeks,
 Christ the Power of God, and the Wisdom of
 God. Because the foolishness ^s of God is wiser
 than men; and the weakness ^t of God is stronger
 than men. For you see your calling, brethren,
 that not many *of you are* wise men ^u according
 to the flesh, not many potent, not many noble:
 But God hath chosen the foolish things of the
 world, that He may shame the wise; and the
 weak things of the world hath God chosen,
 that He may shame its mighty things; and ig-
 noble and despicable things of the world hath
 God chosen, and things which are not, that
 He may abolish things that are ^x; that no flesh
 might boast in his presence. Now, are ye of
 him in Christ Jesus, who by God is made to
 us wisdom, and righteousness, and sanctification,
 and redemption; so that, as it is written ^y, "He
 " that glorieth, let him glory in the Lord."
 And I, brethren, when I came among you, ^{CHAP.}
 came not with the pomp of language, or of ^{II.}
 wisdom, declaring to you the testimony of God.

For

^r *i. e.* A scandal or offence, be-
 cause it was contrary to their
 secular expectation of a tri-
 umphant Messiah, &c.

^s *i. e.* What the mistaken
 world censures, as a folly un-
 worthy of God.

^t *i. e.* The weakness of the
 instruments which God em-
 ploys, to reform the world.

^u Or, Philosophers, σοφοί.

^x In high estimation among
 men.

^y Jer. IX. 23, 24.

- 2 For I determined that I would not know ^z any thing among you, but Jesus Christ, even him
 3 who was crucified. And I was with you in weakness, and in fear, and in much trembling ^a.
 4 And my discourse, and my preaching *were* not in the persuasive words of human wisdom, but in the demonstration of the Spirit, and of power;
 5 that your faith should not depend on the wisdom of men, but on the power of God.
 6 However, we speak wisdom among those who are perfect; yet not the wisdom of this world, nor of the rulers of this world, who will
 7 soon come to nothing ^b: But we speak the wisdom of God in a mystery, that was hidden, which God^d predetermined before the world, for our glory; which none of the rulers of this age knew; for if they had known *it*, they would not by any means have crucified the
 8 Lord of glory. But as it is written ^c, “ Eye
 “ hath not seen, nor hath ear heard, neither
 “ have entered into the heart of man the things,
 “ which God hath prepared for them that love
 10 “ him.” But God hath revealed *them* to us by his Spirit; for the Spirit searcheth all things, even

^z i. e. *Appear to know*. Pindar (*Olymp* XIII.) uses the verb γινωσκω in that sense

^a Having many enemies, and labouring under natural disadvantages and prejudices. Compare *Acts* XVIII. 6, 9. 2 *Cor.* X. 10.

^b This seems to intimate the

abolition of the Jewish oecconomy and sects of philosophers, καταργουμένων: It is plain that the Jewish rulers are called ἀρχαί of the αἰῶνος τούτου in v. 8.

^c See *Isa.* LXIV. 4. where the prophet represents the church wishing for the appearance of the Messiah's kingdom.

^d i. e.

even the deep things of God. For who of
 mankind knoweth ^d the things of a man, but
 the spirit of man which is in him? even so
 no one knoweth the things of God but the Spi-
 rit of God. Now the spirit which we have re-
 ceived is not that of the world, but the Spirit
 which is from God; that we might know the
 things which are graciously bestowed upon us
 by God. Which things we also speak, not in
 words which human wisdom teacheth, but in
 those which are dictated by the Holy Spirit;
 explaining ^e spiritual things by spiritual words.
 But the animal man receiveth not ^f the things
 of the Spirit of God; for they are foolishness to
 him: neither can he know *them*, because they
 are spiritually discerned. But the spiritual man
 discerneth all things, while he himself is dis-
 cerned by no man ^g. For who hath known
 the mind of the Lord, who ^h will instruct him ⁱ?
 —But we have the mind of Christ. And I, ^{CHAP.}
 brethren, could not speak to you as to spiritual, ^{III.}
 but as to carnal *persons*; as to babes in Christ ^k.
 I have fed you with milk, and not with strong
 food, because ye could not *bear it*, nor are ye
 yet able; for ye are carnal. For while *there is*
 jealousy,

^d *i. e.* Is conscious to what passes in the secret recesses of the human mind.

^e *συγγνωστής*. Compare *Gen. XL. 8. Numb. XV. 34.* in the LXX. translation.

^f With any inward relish or sense.

^g *i. e.* No one can discern the inward state of his mind.

^h *ἵς*, which I refer to its antecedent *ὑπο*, as the most natural construction.

ⁱ *viz.* The spiritual man.

^k *i. e.* Novices in Christianity.

^l *i. e.*

jealousy, and strife, and divisions among you,
 4 are ye not carnal, and walk as men¹? For
 when one saith, I am of Paul; and another, I
 am of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but
 ministers^m by whose means ye have believed,
 6 even as the Lord impartedⁿ to each *of us*? I have
 planted, Apollos hath watered; but God gave
 7 the increase: So then, neither is he that planteth
 any thing, nor he that watereth; but God who
 8 giveth the increase. Now, he that planteth,
 and he that watereth, are one; and each *of*
them shall receive his own reward, according to
 9 his own labour. For we are the fellow-labourers
 of God^o: ye are the tillage^p of God, the
 10 edifice of God. According to the grace of God
 which is given to me, I have laid the founda-
 tion as a skilful architect; and another buildeth
 upon it: But^q let every one take heed how he
 11 buildeth upon it. For other foundation no one
 is able to lay besides what is laid, which is
 12 Jesus Christ. Now, if any one build upon this
 foundation, gold, silver, precious stones; *or*
 13 wood, hay, *and* stubble; the work of every
 man

¹ *i. e.* As unregenerate men
 or heathens do, who are di-
 vided into sects and factions.

^m Or, *servants*, *διακονοι*.

ⁿ Ability and success, *ἐκκοσῶ*,
to each of us. and not 'to every
 'man,' *v. Tr.*

^o He is the great Master of
 the family of mankind, and we
 are fellow-labourers employed

in his ground.

^p *γεωργιον*, *arable land*, or
ground designed for culture.

^q *i. e.* Let every teacher be
 cautious what superstructure he
 raises on this spiritual founda-
 tion, which is already laid; and
 let no one pretend to lay ano-
 ther.

man shall be made manifest : for the Day ^r shall make it appear, because it ^s shall be revealed in fire ; and the fire shall prove every one's work, of what kind it is. If the work of any man which he hath built upon it abide ^t, he shall receive a reward. If the work of any man shall be burned, he will suffer loss ; yet he himself shall be saved, but so as through the fire ^u. Do ye not know that ye are the ^x temple of God, and *that* the Spirit of God dwelleth in you ? If any one defile ^y the temple of God, him God will destroy ; for the temple of God is holy, which ^z *temples* ye are.—Let no man deceive himself. If any one among you seemeth to be wise in this world, let him become a fool ^a, that he may be wise. For the wisdom of this world is folly with God ; for it is written ^b, “ He taketh the wise in their own craftiness : ” And again, “ The Lord knoweth the thoughts “ of the wise, that they are vain ^c. ” Therefore let

^r *i. e.* The day of final judgment, which, like the refiner's fire, will put every work to the test.

^s *viz.* That *great day*, not *the work* ; or He [Christ] shall be revealed, &c. *εἰς τὴν ἀποκάλυψιν*. Compare 2 *Thess.* I. 7, 8. 2 *Pet.* III. 7.

^t *i. e.* If any one's superstructure abide the test of that fiery trial, which will shew every thing in its true light.

^u *i. e.* *With extreme difficulty*. To be as ‘ a brand plucked out of the burning ’ is a proverbial expression in SS. Compare

Zeck. III. 2. *Amos* IV. 11.

^x The allegory of Christians being God's edifice, *v.* 10, leads the Apostle into farther reflections on another subject, *viz.* impurity.

^y Or, *destroy*, *φθείρει*. The same word is rendered so in this very clause

^z Or, *such are ye*. *οὕτως*, &c.

^a Let him acknowledge his own ignorance, and embrace the Gospel, which the world derides as *folly*.

^b *Job* V. 13.

^c *Psa.* XCIV. 11.

- let no one glory in men: for all things are
 22 yours, whether Paul, or Apollos, or Kephas,
 or the world, or life, or death, or things pre-
 23 sent, or things to come; all are yours; and ye
 CHAP. are Christ's; and Christ is God's. Let a man
 IV. so account of us, as of the ministers of Christ,
 2 and stewards of the mysteries of God. As for
 the rest ^d, it is required in stewards, that one
 3 should be found faithful. But with me it is of
 the smallest consideration, that I should be judg-
 ed by you, or any human judgement; nor do I
 4 judge myself. For I am not conscious to my-
 self ^e of any thing; yet I am not justified by
 this; but he that judgeth me is the Lord.
 5 Therefore judge nothing before the time, *i. e.*
 until the Lord shall come, who will bring to
 light the hidden things of darkness, and ma-
 nifest the counsels of the hearts; and then shall
 every one ^f have praise from God.
 6 These things, brethren, I have by a figure ^g
 transferred to myself and Apollos, upon your
 account; that ye may learn in us, not to en-
 tertain too high an opinion of yourselves above
 what is written ^h, that none of you may be
 7 puffed up for one against another. For who
 distinguisheth thee *above another*? and what hast
 thou, that thou didest not receive? now if thou
 hast

^d *i. e.* The duty of stewards, or dispensers of divine mysteries.

^e *i. e.* Of any unfaithfulness in my trust.

^f *i. e.* Every faithful servant.

^g *i. e.* The names of Paul

and Apollos are used figuratively by the Apostle, to signify not only themselves, but any others so extolled as head of parties.

^h *viz.* In this Epistle. See chap. III. 5, 6.

hast received *it*, why dost thou boast, as if thou
 hadst not received *it*? Now ye are full, now ye
 are rich, ye have reigned as kings without usⁱ;
 and indeed I wish ye did reign^k, that we also
 might reign with you. For it seems as if God
 had exhibited us the Apostles last^l, as appointed
 to death; for we are made a spectacle to the
 world^m, both to angels and to men. We are
 foolsⁿ for the sake of Christ, but ye are wise in
 Christ; we are weak, but ye are strong; ye are
 honourable, but we are despised. Even to this
 present hour, we both hunger and thirst, and
 are naked, and are buffeted, and have no cer-
 tain abode, and labour, working with our own
 hands: being reviled, we bless; being persecut-
 ed, we endure it; being defamed, we entreat:
 We are made as the filth of the world, the re-
 fuse of all things, to this day. I do not write
 these things to shame you, but I warn you as
 my beloved sons. For if ye have ten thousand
 instructors in Christ, yet not many fathers; for
 I have begotten you in Christ Jesus through the
 Gospel.

ⁱ You have enjoyed the most affluent and splendid circumstances, so that you hardly missed my company.

^k As kings and priests to God. Compare *Rev.* I. 6.
^l *1 Pet.* II. 9.

^l This alludes to the Roman custom of bringing those persons, who were appointed to certain death, without a chance of escaping with their lives, *last of all* on the theatre. Compare

Sen. Epist. chap. VII. such kind of Spectacles of Gladiators, who either fought with wild beasts, or with each other, in amphitheatres, were common in all the provinces of the Roman empire.

^m Of rational creatures, *viz.* to good and evil angels, as well as men.

ⁿ *i. e.* Accounted as such. Compare *Acts* XVII. 18. XXVI. 24.

16 Gospel. I beseech you, therefore, that you be
 17 imitators of me. For this end have I sent to
 you Timothy, who is my beloved son, and
 faithful in the Lord; who will bring to your
 remembrance my ways which are in Christ,
 agreeable to what I teach every where in all
 18 the churches. Now some are elated, as if I
 19 would not come to you. But I will come to
 you shortly, if the Lord permit; and will know,
 not the speech, but the power^o, of those who
 20 are puffed up. For the kingdom of God *doth*
 21 *not consist* in words, but in power. Which
 would ye choose? that I should come to you
 with a rod^r, or in love, and the spirit of meek-
 nels?

CHAP. V. **I**T is generally reported *that there is* fornication among you, and such kind of fornication as is not heard of even among the heathen, *viz.* that one *of you* should have the wife of his
 2 father. And ye are puffed up; should ye not rather have even mourned^a, that he who hath committed this fact might be taken away from
 3 among you^r. But I, indeed, as being absent in body, but present in spirit, have already judged, as if I were present, *concerning him who*
 hath

^o *i. e.* The miraculous proof of their authority in the church.

^p Of correction, *i. e.* with apostolic severity.

^a The Jewish synagogue, on the ejection or apostasy of one of its members, used to shew

its sorrow by public mourning and humiliation; which custom was adopted by the primitive Christians.

^r *i. e.* Should be excommunicated, which is called *delivering him* to Satan, *v.* 5.

^s *i. e.*

hath committed this *enormity*; that ye, being gathered together in the name of our Lord Jesus Christ, and my spirit, with the power of our Lord Jesus Christ, do deliver such a one to Satan for the destruction ^s of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your boasting *is* not good. Do ye not know that a little leaven fermenteth the whole mass? Cleanse out, therefore, the old leaven, that ye may be a new mass, as ye are unleavened ^t; for even Christ, our Passover, was sacrificed for us. Therefore let us keep the festival, not with the old leaven ^u, nor with the leaven of malignity and wickedness ^x; but with the unleavened *bread* of sincerity and truth.

I wrote to you in an epistle, that you should not mix in company ^y with fornicators: Yet not entirely with the fornicators, or the covetous, or the extortioners, or the idolaters of this world; for then ye must necessarily go out of the world. But I have now written to you, that, if any one who is named a brother be a fornicator ^z, or a covetous man, or an idolater, or

^s *i. e.* Probably the *enfeebling* and *emaciating* of the flesh, by some penance for this shameful indulgence, that he might, if possible, be brought to repentance.

^t Called to simplicity and purity by the Gospel. This alludes to the Jewish paschal ceremony.

^u Of impurity, so common

in your Gentile state.

^x Which your Judaizing teachers would infuse into you.

^y συνανταμινομεθα. The same word is used in *v.* 11.

^z *q. d.* By no means associate with lewd and debauched persons, &c. if they assume the name of Christians; but avoid them as a scandal to their holy profession.

^a *viz.*

or a railer, or a drunkard, or an extortioner, you should not converse nor even eat with such
 12 a one. For what have I to do to judge those who are without ^a? Do not ye judge those who
 13 are within ^b? but those who are without God judgeth: And do you put away from among yourselves that wicked person.

CHAP. VI. **D**ARE any one of you, having a matter of
 VI. *complaint* against another, refer it to the
 2 unjust ^c, and not to the saints? Do ye not know that the saints shall judge the world ^d? and if the world is to be judged by you, are ye un-
 3 worthy to judge the smallest matters? Know ye not that we shall judge angels? and *shall you*
 4 not *judge* the affairs of this life? If therefore ye have controversies relating to the concerns of this life, set those to judge who are least esteem-
 5 ed in the church.—I speak *this* to your shame: What! is there not one wise ^e man among you, who may be able to determine a cause between
 6 his brethren? But one brother goeth to law with
 7 another, and that before infidels. Therefore even this is absolutely a fault in you, that ye have controversies among yourselves. Why do ye
 not

^a viz. The pale of the church.

^b Is it not your business to do it, by maintaining the discipline of the church?

^c The heathen judges were notoriously unjust in their decisions concerning the affairs of Christians.

^d i. e. Shall sit as assessors with Christ, and applaud the just sentence he shall pass, at the last day, on men and evil angels. Compare *Mat. XIX. 28.*

^e i. e. Prudent or discreet Arbitrator.

not rather endure wrong? why do ye not rather suffer yourselves to be defrauded? On the contrary, you wrong and defraud, even *your* brethren. What, do ye not know that the unjust shall not inherit the kingdom of God? Be not deceived^f; neit'er fornicators, nor idolaters, nor adulterers, nor effeminate persons^g, nor sodomites, nor thieves, nor covetous persons, nor drunkards, nor revilers, nor extortioners^h, shall inherit the kingdom of God. And such were some of youⁱ: But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

All things^k are lawful for me; but all things are not convenient: all things are lawful for me; however, I will not be brought under the power of any thing. Meats *are* for the belly, and the belly for meats; but God will destroy both it and them^l. Now, the body *is* not for fornication^m, but for the Lord; and the Lord for the body: And God hath both raised up the Lord, and will also raise us up by his power. Do ye not

^f As if the Christian profession, without justice and other moral virtues, was sufficient to save you.

^g Who by their softness, luxury, and indolence, render themselves unfit for the duties of religion, and even for the offices of social life.

^h Or *rapacious persons*, ἀρπαγες, *i. e.* Such unjust *barpies* as appropriate to themselves whatever they can lay their hands upon.

ⁱ In your unconverted state.

VOL. II.

^k *i. e.* All indifferent things, such as eating clean and unclean meats, observing or not observing days and other Mosaic rites.

^l By reducing them to dust in the grave.

^m *q. d.* As for *fornication*, which you Corinthians are apt to reckon among things indifferent, it is quite inconsistent with Christianity; for the body, as well as the mind, ought to be devoted to the service of our Lord and Redeemer.

O

* Speaking

not know; that your bodies are members of Christ? Shall I therefore take the members of Christ, and make them members of a harlot? God forbid! What! know ye not that he, who is joined to a harlot, is one body? for they two (saith the *Scripture* ⁿ) “shall be one flesh:” But he that is joined to the Lord ^o, is one spirit. Fly fornication ^p. Every other sin, which a man committeth, is without the body; but he that committeth fornication, sinneth against his own body. What, do ye not know that your body is the temple of the Holy Spirit, *dwelling* in you, which ye have from God? and ye are not your own; for ye are bought with a price: Therefore glorify God with your body, and with your spirit, which are God’s.

CHAP. VII. **N**OW concerning those things about which ye wrote to me:—*It is good for a man not* to be joined to ^q a woman. However, in order to prevent fornication, let every man have ^r his own wife, and let every woman have her own husband. Let the husband render due benevolence to the wife; and in like manner also the wife, to the husband. The wife hath not power

ⁿ Speaking (*Gen. II. 24.*) of that conjunction, which whoredom prostitutes to the dishonour of matrimony.

^o By a true faith, is, as it were, one Spirit with him by a vital union.

^p Or *whoredom*; every unlawful commerce between the sexes.

^q Litterally *not to touch* *μη ἀνίεσθαι*.—viz. in the present circumstances of persecution and distress; such engagements increasing the difficulties, and multiplying the avocations, of the primitive saints, *who were dying daily*. See *v. 26*.

^r And-retain.

* Each

power^s over her own body, but the husband; and in like manner also the husband hath not power over his own body, but the wife. Do not de-
 5
 prive each other^t, unless it *be* by mutual consent for a time; that ye may devote yourselves to fasting and prayer, and may come together again, lest Satan tempt you on account of your incontinence. But I say this by permission, not
 6
 by *any* command. For I could wish that all
 7
 men^u were even as I myself am: but every man hath his proper gift of God, one in this manner, and another in that.

I say therefore to unmarried men and
 8
 widows, It is well for them if they continue^x even as I *do*. But if they cannot be continent, let
 9
 them marry; for it is better to marry^y than to burn. But as to those who are married,
 10
 it is not I that command, but the Lord, that the wife should not withdraw herself from *her* husband: but if she be actually withdrawn,
 11
 let her remain unmarried, or be reconciled to *her* husband; and let not the husband send away *his* wife. Now, as to the rest^z I speak, not
 12
 the Lord: if any brother hath an unbelieving wife, and she consent to cohabit with him,
 let

^s Each of them having reciprocally transferred it to one another by the marriagecontract.

^t Of the due benevolence mentioned in v. 3.

^u This clause must undoubtedly be understood with the limitation mentioned above in note (q.) on v. 1.

^x In the widowed State, without marrying again.

^y Even a second or third time; v. 8, 9, being addressed to persons in the vidual state.

^z *viz.* Of the persons and cases, to which I am going to address myself.

- 13 let him not dismiss her; and let not the wife
 who hath an unbelieving husband, and he con-
 14 sent to cohabit with her, leave him. For the
 unbelieving husband is sanctified in the wife,
 and the unbelieving wife is sanctified in the
 husband ^a: otherwise your children were unclean;
 15 but now they are holy. However, if the unbe-
 lieving party will depart, let him depart. A
 brother or a sister is not under bondage in
 such *cases*: but God hath called us to peace.
 16 For ^b how knowest thou, O wife, but thou
 mayest save *thy* husband? or how knowest thou,
 O husband, but thou mayest save *thy* wife?
 17 But as God hath distributed to every one ^c, as
 the Lord hath called every one; so let him
 18 walk: and thus I order in all churches. Is any
 man called, being circumcised? let him not be-
 come uncircumcised ^d. Is any one called in
 uncircumcision? let him not be circumcised.
 19 Circumcision is nothing, and uncircumcision is
 nothing; but the keeping of the command-
 20 ments of God ^e. In whatever calling any one was
 called,

^a *i. e.* Their matrimonial con-
 verse is as lawful, as if both were
 of the same faith; and their
 children were accordingly ad-
 mitted to baptism as readily, as
 those of believing parents.

^b If you live together peace-
 ably, perhaps the believing may
 convert the unbelieving party.

^c *i. e.* as it were *cast his lot*,
engaged, let him continue in that
 station of life, and not pretend
 to dissolve any natural, social, or

civil ties, on account of his em-
 bracing Christianity.

^d Compare 1 *Mac.* I. 15. This
 important doctrine is repeatedly
 inculcated by the Apostle, in *v.*
 20, 24; and if duly attended to,
 would entirely overthrow all the
 unconstitutional reveries of Pas-
 sive obedience, &c. in England.

^e *i. e.* The observation of the
 duties enjoined in the Gospel,
 is the only condition of accep-
 tance with God.

called ^f, in that let him remain. Art thou ²¹
 called *being* a slave? be not concerned about
 it; but if thou canst obtain thy liberty, use *it*
 rather. For he, that is called in the Lord a ²²
 slave, is the free-man of the Lord: in like
 manner also he, that is called free, is the servant
 of Christ. Ye were purchased with a price ^g; ²³
 do not ye become the slaves of men ^h. Brethren, ²⁴
 in whatever *condition* a man is called, in that
 let him remain with God.

But ⁱ concerning virgins, I have no command ²⁵
 from the Lord: yet I give my opinion, as one
 who hath obtained mercy ^k of the Lord to be
 faithful: I therefore apprehend that this is good in ²⁶
 the present exigency, *viz.* that *it is* well for a
 man to be so ^l. Art thou bound to a wife? ²⁷
 seek not to be loosed; art thou loosed from a
 wife? seek not a wife. But if thou marry, ²⁸
 thou hast not sinned; and if a virgin marry,
 she hath not sinned: However, such shall have
 affliction in the flesh ^m; but I spare you. But ²⁹
 this I say, brethren, the time ⁿ is contracted.

It

^f *viz.* Into the church of Christ.

^g With the inestimable price
 of the blood of Christ, to be his
 servants.

^h *i. e.* Of heathen Masters,
 who may obstruct your progress
 in your Christian calling.

ⁱ Here the Apostle returns to
 his subject, after the digression
 v. 17—24; and addresses him-
 self to *virgins* of either sex.

^k *i. e.* received grace, to be
 a faithful Apostle.

^l In a state of celibacy, on

account of our present distress-
 ful state. See above note (q.)
 on v. 1.

^m *i. e.* In their own persons,
 in their wives, children, &c.
 which my advice would spare you,
 for the present.

ⁿ Of our continuance in this
 world, or the natural term of
 our lives, is *contracted συντολ-
 μενος* (a metaphor taken from
furling a sail) by the dangers and
 persecutions that attend us Chris-
 tians.

It remaineth, that even They, who have wives,
 30 be as if they had none; and they that weep, as
 not weeping ^o; and they who rejoice, as not
 31 rejoicing; and they who purchase, as not pos-
 sessing ^p: and they who use this world, as not
 32 abusing it ^q; for the fashion of this world
 passeth away. Now, I would have you without
 anxiety. He that is unmarried is solicitous about
 the things which relate to the Lord, how he may
 33 please the Lord; but he who is married is solicitous
 about the things of the world, how he may
 34 please *his* wife. There is difference also between
 a wife and a virgin. The unmarried woman
 is solicitous about the things of the Lord, that
 she may be holy both in body and spirit; but
 she who is married is solicitous about the things of
 the world, how she may please *her* husband.
 35 But I say this for your own benefit; not that I
 may throw a snare upon you, but out of regard
 to that which is comely ^r and decent in the
 36 Lord, without violent constraint ^s. But if any
 one apprehend that he behaveth himself ^t un-
 seemly in his ^u virgin-state, if he be arrived at
 the

^o Immoderately.

^p By any certain tenure, what they must shortly resign.

^q *i. e.* not carrying it to an unbridled excess; since the *scene* of this world is continually *passing*, παραγαι το σχημα.

^r It being more agreeable to the situation of persecuted Christians to prepare for martyrdom, than to indulge in conjugal endearments.

^s Or without distraction, ^v.

Tr. απερισπαστως.

^t There is a manifest antithesis between *ενοχημος* in *v.* 35, and *ασχημουν* here.

^u I entirely agree with Mr. Locke that *παρθενος* in this passage, in all probability, signifies *virginity* in the abstract, or *celibacy*, and have accordingly ventured to render it so; the common acceptation of the word creating

the flower of his age ^x, and need so require, let him act according to his own choice, he sinneth not; let them ^y marry. Nevertheless, 37 whoever standeth stedfast in his heart, having no necessity ^z; but hath power over his own will, and hath determined in his heart to keep his virginity; he doeth well. So then he who 38 marrieth ^a, doeth well; but he that marrieth not doeth better.

The wife is bound by the law as long as her 39 husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord ^b. But she is happier if she 40 remain so ^c, according to my opinion: and I also seem to have the Spirit of God.

NOW, concerning things sacrificed to idols, CHAP. VIII. we are assured that we all have knowledge ^d. (Knowledge puffeth up; whereas ^e love edifieth. And if any one think ^f that he knoweth any 2 thing,

creating an inextricable difficulty, notwithstanding all the attempts of the commentators to clear it up.

^x *ἡπικαιρος*, *i. e.* either passed the flower of youth, and arrived at the vigor of manhood; or, as some render the words, *si florem ætatis tetigerit*.

^y *viz.* he or she; the precept being intended for both sexes in *v.* 36, 37, 38.

^z To enter into the married state by force of inclination, &c.

^a Instead of *ἐγγαμίζων*, the Alexandrian MS. has *γαμίζων*.

^b Let her only take care that it be to a Christian.

^c *viz.* a widow, rather than marry again.

^d *i. e.* That we Christians are sensible of the vanity of those imaginary deities.

^e *i. e.* A gentle tenderness towards your fellow-Christians. *αγαπή* includes love to God and men. See *v.* 3.

^f *i. e.* From a high conceit of his own superior knowledge despiseth others, who are scrupulous about those things.

thing, he knoweth nothing yet, as he ought
 3 to know. But if any man love God, he is
 4 known by Him.) Therefore concerning the
 eating of things sacrificed to idols, we know
 that an idol is nothing ^s in the world, and that
 5 *there is* no other God but one. For though
 there are which are called gods, whether in
 heaven or on earth ^h; as there are many gods,
 6 and many lords: nevertheless, to us *there is but*
 one God, the Father, from whom *are* all things,
 and we for him; and one Lord, Jesus Christ,
 by whom *are* all things, and we by him.
 7 However, *there is* not in all men this knowledge;
 for some even until now, with consciousness of
 the idol ⁱ, eat it as a thing sacrificed to an idol;
 and their conscience, being weak, is defiled.
 8 But meat ^k doth not commend us to God: for
 neither are we the better, if we eat; nor are
 9 we the worse, if we eat not. But beware, lest
 by any means this liberty of yours become a
 10 stumbling-block ^l to those who are weak. For
 if any one see thee, who hath knowledge, sitting
 at table in the temple of an idol, will not the
 conscience of him who is weak be emboldened
 to eat those things which are offered to idols ^m?
 and

^s An empty vanity, a mere
 nothing considered in a religious
 view.

^h Many celestial and terrestrial
 imaginary deities, which the
 heathen worship as real Gods and
 אֱלֹהִים *i. e.* lords.

ⁱ With some religious regard
 to it, and look upon eating the

sacrifice as paying some homage
 to it.

^k Whether we do, or do not
 scruple to eat, it is indifferent
 with regard to God.

^l *i. e.* An occasion of sin.

^m With some sentiments of
 superstitious regard, and so be
 led on to idolatry, &c.

and shall the weak brother for whom Christ ¹¹
 died perish by thy knowledge? Now, when ye ¹²
 thus sin ^a against the brethren, and wound
 their weak conscience, ye sin against Christ.
 Therefore if meat scandalize my brother, I ¹³
 will never eat flesh, that I may not cause my
 brother to offend ^o.

AM I not an Apostle? ¹ am I not free? have ^{CHAP.}
 I not seen Jesus Christ our Lord? are not ^{IX.}
 ye my work in the Lord? If I am not an Apostle ²
 to others, yet I doubtless am to you; for ye are
 the seal of my Apostleship in the Lord. This ³
 is my answer ^q to those who examine me:
 Have we not power to eat and to drink ^r? have ^{4, 5,}
 we not power to lead about ^s a sister, a wife,
 as well as the other Apostles, and the brethren
 of the Lord, and Kephas? or should I only, ⁶
 and Barnabas, not have power to forbear work-
 ing? Who ever serveth in war at his own ⁷
 charge? who planteth a vineyard, and eateth ^t
 not of the fruit of it? or who feedeth a flock,
 and doth not eat of the milk of the flock? Do

I

^a Or give offence to——you offend Christ.

^o Or scandalize him, as above, i. e. lead him into guilt by my example.

^p It seems from this chapter that some questioned Paul's Apostleship, because he had declined accepting the contributions offered him; as if he had done it from a consciousness of his not

being entitled to them.

^q i. e. My Apology to those who judge or censure me.

^r i. e. to subsist at the expence of those among whom we preach the Gospel.

^s With us as a companion in our Apostolical travels, and that the likewise might be maintained, &c.

^t i. e. Doth not expect to eat.

^u i. e.

- 8 I say these things as a man ^u? or doth not the
 9 Law say also the same? For it is written in the
 Law of Moses, “Thou shalt not muzzle the
 “mouth of the ox that treadeth out the
 10 “corn ^x.” Is God solicitous about oxen? or
 doth He say *this* entirely for our sake? For our
 sake, no doubt, is it written; that he who
 ploweth might plow in hope, and that he who
 thresheth in hope should partake of his hope.
 11 If we have sown to you spiritual things, *is it* a
 great matter if we should reap your carnal things ^y?
 12 If others partake of *this* power over you, *shall*
 not we rather? Nevertheless, we have not
 made use of this power; but we endure all
 things, that we might not occasion any hin-
 13 derance to the Gospel of Christ. Do ye not
 know, that they who are employed about holy
 things, are fed out of ^z the temple? and *that*
 they who wait at the altar, are partakers with
 14 the altar? In like manner also, the Lord hath
 ordained, that they who preach the Gospel
 15 should live by the Gospel ^a. But I have used
 none of these things; nor have I written these
 things, that it should be done so to me: for
it were better for me to die, than that any one
 should

^u *i. e.* Upon principles of human reason only.

^x *Deut. XXV. 4.* It is well known that this custom was common in the East, and is still retained in some parts of Europe; for I have seen it practised in the south of France.

^y *i. e.* What is necessary to support the animal life.

^z The provisions that belong to the temple at Jerusalem, and partake of sacrifices offered on the altar.

^a Compare *Mat. X. 10. Luke X. 7.*

^b That

should make my glorying ^b void. For if I ^c 16
 preach the Gospel, I have nothing to boast of :
 for I am under a necessity ; yea, woe is to me,
 if I do not preach the Gospel. If indeed I do this 17
 voluntarily, I have a reward ; but if unwillingly,
 a dispensation is entrusted to me ^d. What then 18
^e is my reward ? — Verily, that in preaching
 glad tidings, I may render the Gospel of Christ
 unexpensive, that I may not abuse my power in
 the Gospel. For though I am free from all 19
men, yet have I made myself servant ^f to all,
 that I might gain the more ^g : and I became 20
 as a Jew, to the Jews, that I might gain the
 Jews ; to those who are under the Law ^h, as
one under the Law, that I might gain those who
 are under the Law ; to those who were without 21
 the Law, as without the Law ; *yet* not without
 law to God, but under a law to Christ ; that I
 might gain those who are without the Law.
 To the weak I became as weak, that I might 22
 gain the weak : I became all things to all men,
 that I might by all means save some. And this I 23
 do for the sake of the Gospel, that I might be a
 partaker of it with *you* ⁱ. Do ye not know, that 24
 those who run in the race ^k, run indeed all, but
 one

^b That I preached the Gospel *gratis* among you.

*slave does to his master, εμάντων
 εδουλωσα.*

^c After what hath happened
 in my singular case, if I barely
 preach the Gospel.

^g To true religion, and salva-
 tion.

^d And I must of necessity ful-
 fil it.

^h By *the law* is here meant
 the Mosaic ceremonial law, and
 wherever I have distinguished it
 by a Capital.

^e What is the particular cir-
 cumstance that entitles me to the
 reward of praise from our Lord?

ⁱ Or *with all*, both Jews and
 Gentiles, to whom I preach it.

^f Or *given up my liberty, as a*

^k In the *stadium* or foot-race.

The

one receiveth the prize? So run, that ye may
 25 obtain. And every man who contendeth ¹ is
 temperate in all things: now they *do it* to ob-
 26 tain a corruptible crown ^m, but we an incorrup-
 tible. I therefore so run, not as one unnoticed ⁿ;
 I so fight, not as one who beateth the air ^o:
 27 But I mortify ^p my body, and bring it into sub-
 jection; lest, by any means, after having
 preached ^q to others, I should myself be rejected.

CHAP. X. **N**OW, I would not have you be ignorant
 X. brethren, that all our fathers were under
 2 the cloud ^r, and all passed through the sea; and
 were all baptized ^s into Moses in the cloud, and
 3 in the sea; and did all eat the same spiritual
 4 meat ^t, and did all drink the same spiritual
 drink; for they drank of that spiritual Rock
 which followed them ^u, and that Rock was
 Christ.

The Apostle alludes to the public games, so well known in Greece: the *Isthmian* games were celebrated at Corinth, with running, wrestling, and other athletic exercises.

¹ In the race, or any other exercise at the public games.

^m A fading wreath of leaves, that will soon wither and perish. But we, a never-fading crown of glory.

ⁿ ἀδελος. *q. d.* making myself conspicuous by my earnestness in the career.

^o Those who were to contend in the games used to practise a feigned combat, which was called *σκιμαχία*, or *fighting with one's shadow*.

^p ὑποπαζω, *to strike on the face, to bruise one*, is a gymnastic term.

^q Or *served as a herald to others*, I should be disapproved by the great judge; The allusion to the games seems to be still continued.

^r The pillar of cloud, and of fire, which followed the camp of Israel *Exod. XIII. 22*.

^s *i. e.* Initiated into the Mosaic religion, by passing through the Red Sea, &c.

^t *i. e.* manna, which is a mysterious type of the bread of life.

^u *e. e.* The stream that issued from the rock, and followed them in the desert, *Exod. XVII. 6*. that rock being a type of Christ,

^x. κατισ-

Christ. But God was displeased with the greatest
 part of them; for they were over-thrown^x in the
 wilderness. Now, these things were figures^y to us,
 that we might not lust after evil things, as they
 also lusted^z. Neither be ye idolaters, as some
 of them *were*^a; as it is written, “The people
 “sat down to eat and drink, and rose up to
 “play.” Neither let us commit fornication, as
 some of them committed; and there fell in one
 day three and twenty thousand^b. Neither let us
 tempt Christ, as some of them also tempted^c,
 and were destroyed by serpents. Neither murmur
 ye, as some of them also murmured, and were
 destroyed by the destroyer^d. Now, all these things
 happened to them as examples^e; and they are
 written for our admonition, upon whom the
 latter ages^f are come. Therefore let him, who
 thinketh that he standeth, take heed lest he fall.
 No temptation hath taken you, but such as is
 common to man^g; and God *is* faithful, who
 will not permit you to be tempted above your
 ability, but will, with the temptation, also make
 a way to escape, that ye may be able to bear
 it. Wherefore, my beloved, fly from idolatry!

I

^x κατεσφωδισαν, *prostrati sunt*.

^y Or *types*, τυποι, by which we may learn the consequence of disobedience, and not to trust to external privileges.

^z See *Numb.* XI. 4, 5. and *Psa.* LXXVIII. 27—31.

^a *Exod.* XXXII. 6, 19.

^b *Numb.* XXV. 1—9.

^c The Angel of God's presence, while he resided among them. Compare *Numb.* XXI. 3, 6.

with *Exod.* XXIII. 20—23.

^d i. e. the Angel of Death, according to the Jews, who call him *Sammael*.

^e Or *types*, τυποι, to us. See above *p.* 6.

^f τὴν των αἰωνων, i. e. the concluding, or last dispensation, viz. that of the Gospel.

^g Or *proportionable to human strength*, ἀντανασταν.

- 15 I speak as to wise men ; judge ye what I say.
 16 The cup of benediction which we bless, is it not the communion ^h of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? For we, being many, are one bread, and one body ; for we
 17 are all partakers of that one bread. Consider Israel after the flesh : are not they who eat of
 18 the sacrifices partakers of the altar ? What do I then say ? that the idol is any thing ? or that the thing which is sacrificed to idols is any thing ?
 19 However, *I say*, that the things which the Gentiles sacrifice, they sacrifice to demons ⁱ, and not to God ; and I would not that ye should have communion with demons. Ye cannot
 20 drink the cup of the Lord, and the cup of demons : ye cannot be partakers of the table of the Lord, and the table of demons.
 21 Do we provoke the Lord to jealousy ^k ? are we stronger than he ? All things ^l are lawful for me, but all things are not expedient ; all things are lawful for me, yet all things do not edify. Let
 22 no one seek his own ^m, but every one another's *welfare*. Whatever is sold in the shambles, that
 23 eat, asking no question on account of conscience ;
 24 for

^h Or *participation*.

ⁱ The demons were considered by the heathens, as present at their sacrifices, and as taking their part, with the worshippers, in the common feast.

^k By putting other objects of worship in competition with him.

^l All indifferent things : and granting that eating of these

sacrifices is such ; yet they are not *expedient* in every circumstance.

^m *viz. interest*, when it is attended with damage to another ; or *the gratification* of his own humour, to the detriment of his brother, whose welfare he ought cordially to promote.

for "the earth *is* the Lord's, and the fulness 26
 "thereof ⁿ." If any of the unbelievers invite 27
 you, and ye are disposed to go, eat whatever is
 set before you, asking no question on account
 of conscience. But if any one to say -you, 28
 this hath been sacrificed ^o to an idol, eat not,
 both for his sake who told *thee*, and out of re-
 gard to conscience; "for the earth *is* the Lord's,
 "and the fulness thereof ^p." Conscience, I say, 29
 not thy own, but that of another: for why is
 my liberty judged by the conscience of another?
 And if I by grace am made a partaker, why 30
 am I reviled on account of that, for which I
 give thanks? Therefore whether you eat or 31
 drink, or whatever ye do, do all to the glory of
 God. Be inoffensive both to the Jews, and to 32
 the Greeks, and to the church of God: Just as 33
 I please all *men* in all things; not seeking my
 own advantage, but that of many, that they
 may be saved. Be ye imitators of me, as I ^{CHAP.}
 also *am* of Christ. ^{XI.}

NOW, I praise you, brethren, that ye are 2
 mindful of me in all things; and retain
 the ordinances, as I delivered *them* to you. But 3
 I would have you take notice, that Christ is
 the head of every man, and the man the head
 of the woman, and God the head of Christ.

Every

ⁿ *Psa.* XXIV. 1. The liberal idol.
 provision made by providence
 is therefore to be used with
 cheerfulness and gratitude.

^o *i. e.* This is part of a victim
 that has been sacrificed to an
 P So that if you decline eating
 this, you may partake of some-
 thing else; the divine bounty
 having made ample provision
 for you.

4 Every man praying or prophesying ^q, having
 5 the head covered, dishonoureth his head. But
 every woman praying or prophesying with the
 head unveiled, dishonoureth her head; for that
 6 is the same as if she were shaved. If then a
 woman be not covered, let her even be shorn;
 now if it be shameful for a woman to be shorn
 7 or shaved, let her be veiled. A man indeed
 ought not to have the head covered ^r, as he is
 the image and glory of God: but the woman
 8 is the glory of the man. For the man is not
 of the woman; but the woman of the man:
 9 neither was the man created for the woman;
 10 but the woman for the man. On this account
 the woman ought to have power ^s on *her* head,
 11 because of the angels ^t. Nevertheless, the man
 is not without the woman, nor the woman with-
 12 out the man in the Lord ^u. For as the
 woman ^x *was* of the man, even so *is* the man also
 13 by the woman ^y; but all things are of God. Judge
 of

^q *i. e.* Uttering predictions, or preaching in a public assembly; for *προφητεω* signifies both in SS. language.

^r As a token of his superiority. See the next note.

^s *i. e.* a veil, which married women wore on their heads in token of subjection to their husbands. See *Gen. XXIV. 65.*

^t *αγγελους* may here signify *messengers* (as the word does in its primary sense) or *Spies*, who were sent by the heathen magistrates into Christian assemblies to observe their behaviour, and report any indecencies they might see

there. Compare *Luke VII. 24. James II. 25.*

^u *i. e.* The Genius of Christianity requires the sexes to observe a proper decorum, and act their respective parts; as they are dependent on each other, for their mutual comfort and subsistence.

^x *i. e.* Eve was taken out of Adam's side; The man should therefore love his wife as a part of himself.

^y Borne, and nourished in his tender years, by her; which ought to be a spring of grateful regard, and tender affection.

^z All

of yourselves, whether it be decent for a woman to pray to God uncovered ^a? Doth not nature itself teach you, that if a man hath long hair, it is a disgrace to him: Whereas if a woman hath long hair, it is a glory to her; for her hair is given her instead of a veil. But if any one appears to be contentious, we have no such custom; neither *have* the churches of God.

Now, I praise *you* not in this which I am going to say *to you*; viz. that ye come together ^b not for the better, but for the worse. For, in the first place, I hear that, when ye assemble in the church, there are schisms among you; and I believe it in part: For there must be even heresies among you, that those who are approved may be made conspicuous among you. Therefore, when ye *thus* come together into one place, it is not to eat the supper of the Lord. For every one, in eating, taketh before *the other* his own supper ^c; and so one is hungry, and another drinketh to excess. What! have ye not houses to eat and drink in? or do you despise the church of God, and shame those who have not? What shall I say to you? shall I praise you

^a All the Grecian women, excepting the heathen priestesses, appeared in their veils in public assemblies; some of the female converts were probably ambitious of imitating the latter.

^b In your religious assemblies, and on the most solemn occasion, in an irreverent manner.

^c It was customary among the Greeks to make *social sup-*

pers; to which every guest brought his own provisions, which were not always made so common to the whole company, as friendship and decency required. See *Xenoph. Memor.* L. III. C. 14. The Corinthians seem to have behaved with no more reverence at the Lord's Supper, than at one of the most irregular of the common meals.

- 23 you in this ^d? I praise *you* not. For I received ^e
 from the Lord what I also delivered to you,
viz. That the Lord Jesus, on the night in which
 24 he was betrayed, took bread; and having given
 thanks, He broke *it*, and said, 'Take, eat!
 ' this is my body, which is *to be* broken for
 25 ' you: Do this in remembrance of me!' In like
 manner also *he took* the cup, after he had sup-
 ped, saying, 'This cup is the new Covenant
 ' in my blood: this do, as often as ye drink *it*,
 26 ' in remembrance of me!' As often then ^f as ye
 eat this bread, and drink this cup, ye do shew
 forth ^g the death of the Lord until He come:
 27 So that whoever shall eat this bread, or drink
this cup of the Lord unworthily ^h, shall be guilty
 28 of ⁱ the body and blood of the Lord. Let a
 man then examine himself; and so let him eat
 29 of the bread, and drink of the cup. For he
 that eateth and drinketh unworthily, eateth and
 drinketh judgement ^k to himself, not distinguish-
 ing

^d *i. e.* 'Can you expect that I, who have received an account of this sacred ordinance by revelation, should approve of such enormities? far from it. For I received, &c.

^e By special revelation.

^f γὰρ has the force of an illative particle in this, and some other passages in the N. T.

^g As it were, *proclaim* or *make* a public declaration of it, καταγγελλετε.

^h *i. e.* In an irreverent manner, like those mentioned above in v. 21.

ⁱ *i. e.* Profaning the sacred symbol of the body, &c.

^k κριμα. 'Damnation,' *v. Tr.* is a very harsh expression, and wide of the Apostle's meaning; who tells the Corinthians, in the next verse, that many of them were *weak and sick*. He afterwards says, (v. 32.) *We are judged, i. e. corrected*, as the Apostle explains it in the same verse, *that we may not be condemned*. Hence it plainly appears, that judgement here implies paternal chastisements.

^l *i. e.*

ing ¹ the body of the Lord. Upon this account 30
 many of you *are* weak and sick, and many are
 fallen ^m asleep. For, if we would judge ⁿ our- 31
 selves, we should not be judged. But when we 32
 are judged, we are corrected by the Lord, that
 we may not be condemned with the world ^o.
 Wherefore, my brethren, when ye come toge- 33
 ther to eat, wait one for another: And if any 34
 one be hungry let him eat at home; that ye may
 not come together to condemnation. As for
 other matters, I will regulate *them* when I come.

NOW, concerning spiritual *gifts* ^p, brethren, CHAP. XII.
 I would not have you ignorant: Ye know 2
 that ye were Heathens, carried after dumb
 idols ^q, just as ye were led. Therefore I give 3
 you to understand, that no one, who speaketh
 by the Spirit of God, calleth Jesus accursed ^r;
 and *that* no man can say that Jesus is the Lord ^s,
 but by the Holy Spirit. Now, there are diver- 4
 sities of gifts, but the same Spirit ^t; and there 5
 are

¹ *i. e.* Not making a proper difference between the Lord's Supper, and a common meal.

^m *i. e.* Are dead.

ⁿ With due severity and impartiality, we should escape these Divine judgements, or corrections.

^o *i. e.* With the impenitent world to everlasting punishment.

^p And the right use and improvement of them.

^q Who could impart no gifts to their votaries; being them-

selves destitute of the faculty of speech.

^r Or. *anathema*, as the Jews and apostates did.

^s *i. e.* Can publicly profess that Jesus is the Messiah; for great dangers attended such a profession, so that none but true believers would make it.

^t Bestows them all; and therefore they should be directed to one great end, *viz.* the glory of God, and the edification of his church.

are diversities of administrations, and the same
 6 Lord : And there are diversities of operations ;
 but it is the same God who worketh all, in all.

7 But to every one is given *such* a manifestation
 8 of the Spirit, as is most profitable. For to one
 is given, by the Spirit, the word of wisdom ; to
 another, by the same Spirit, the word of know-
 9 ledge ; to another, faith by the same Spirit ;
 to another, the gifts of healing by the same
 10 Spirit : To another, miraculous powers ; to ano-
 ther, prophecy ; to another, the discerning of
 spirits ; to another, *different* kinds of tongues ;
 11 to another, the interpretation of languages. But
 the one and the same Spirit effecteth all these,
 distributing to every one in particular as he
 pleases.

12 For as the body is one, and hath many mem-
 bers ; but all the members of that one body,
 which are many, are one body : so also is
 13 Christ ^u. For, by one Spirit, we have all been
 baptized into one body, whether Jews or Greeks,
 whether slaves or freemen ; and have been all
 14 made to drink into one Spirit ^x. For the body
 15 is not one member, but many. If the foot
 should say, Because I am not the hand, I am
 not of the body ; is it therefore not of the body ?
 16 And if the ear should say, Because I am not the
 eye, I am not of the body ; is it therefore not
 17 of the body ? If the whole body *were* an eye,
 where

^u *i. e.* The mystical body or we have communion with Christ,
 church of Christ. by drinking of the sacramental

^x Inhabiting his influences, as cup.

where *would be* the hearing? if the whole *were* the hearing? where *would be* the smelling? But now God hath placed the members, every one of them, in the body, as He hath seen fit. And if they were all one member, where *would be* the body? But now *there are* many members, yet but one body. And the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. But, what is more; those members of the body, which seem to be the more feeble, are necessary: And those *parts* of the body, which we account the less honourable, those we ^y surround with more abundant honour; and our less decent *parts* have more abundant decency. For our graceful *parts* have no need; but God hath attempered the body together, giving more abundant honour to that *part* which wanted; that there might be no schism in the body, but *that* the members might have the same care one for another: And if one member suffer, all the members suffer with it; or if one member be honoured, all the members rejoice with it. Now, ye are the body of Christ, and members *each* in particular. And God hath placed some first ^z in the church, *viz.* Apostles; in the second place, prophets; in the third, teachers; after that miraculous powers; then the gifts of healing,

^y *i. e.* We clothe our ignobler parts, so that they acquire a graceful appearance from our dress; while our nobler part, the *human face divine*, is left

uncovered, as having no need of such ornaments.

^z *i. e.* In the first rank, or most eminent station.

healing, helps, governments, diversities of
 29 tongues. *Are* all apostles? *are* all prophets?
are all teachers? *have* all miraculous powers?
 30 have all the gifts of healings? do all speak lan-
 31 guages? do all interpret? Now, you contend
 earnestly about the best gifts^a; And yet I shew
 you a way of the highest excellence.

CHAP. XIII. **T**HOUGH I speak the languages of men,
 and of angels, but have not Love^b, I am
 become sounding brass, or a tinkling cymbal^c:
 2 And though I have *the gift of* prophesying, and
 know all mysteries, and all knowledge; and
 though I have all faith^d, so as to remove moun-
 3 tains, but have not Love; I am nothing. And
 though I bestow all my goods to feed the poor,
 and deliver up my body to be burned, and have
 4 not Love; it is of no avail to me. Love bear-
 eth long, is kind^e; Love envieth not; Love is
 5 not insolent^f, is not puffed up, doth not behave
 itself indecently, seeketh not its own things^g,
 is

^a To render this sentence im-
 peratively as the *v. Tr.* &c.
 have done, is, in effect, to make
 the Apostle contradict himself.

^b *αγάπη* here signifies love to
 God, and benevolence to men.
 ‘Charity,’ *v. Tr.* limits the
 sense to *alms-giving*, according
 to the present acceptation of the
 word.

^c A cymbal was made of two
 pieces of hollow brass, which,
 being struck together, made a

tinkling sameness of sound.

^d *i. e.* A miraculous faith.
 ‘To remove mountains’ is a
 proverbial expression. See note
Mat. XVII. 20.

^e Or, *is patient; is good and*
gentle.

^f Or, *does not act rashly or*
inconsiderately, or πρὸς περιστολήν.

^g Only; *i. e.* is not so self-
 interested, as to neglect the wel-
 fare of others.

^h Or,

is not easily provoked, ^h thinketh no evil, doth 6
 not rejoice at iniquity, but congratulates with
 the truth; it ⁱ excuseth all things, believeth all 7
 things, hopeth all things; endureth all things.
 Love never faileth: but whether prophecies, 8
 they shall become uselefs; or whether tongues,
 they shall cease; or whether *there be* knowledge ^k,
 it shall be abolished. For we know in part, and 9
 we prophesy in part; but when that which is 10
 perfect is come, then that which is in part shall
 be abolished. When I was a child ^l, I spoke 11
 as a child, I understood as a child, I reasoned as
 a child; but when I became a man, I put away
 childish things. For now we see in an ambi- 12
 guous manner ^m, as by means of a mirror ⁿ;
 but then face to face: now I know in part; but
 then shall I know even as I also am known.
 And now, faith, hope, love, these three re- 13
 main ^o; but the greatest of these *is* Love.

PURSUE

^h Or, *imputeth not*, ου λογι-
 ζεται, &c. where the intention
 is dubious.

ⁱ Literally, *covereth*, σκεπει,
i. e. spreads a friendly veil over
 the faults of others.

^k *i. e.* Our present gradual ac-
 quirements *will be as nothing*,
 καταργηθησεται, when compared
 with the intuitive and more
 perfect knowledge of glorified
 spirits.

^l The difference between the
 heavenly state and the present,
 is something like the state of
 mature reason and vigorous man-
 hood, when compared with that

of feeble infancy.

^m Or, obscurely reflected, as
 in a metalline *speculum*; the ob-
 jects that surround us appearing
 like riddles, εν αινigmatι, to us:
 But in a future state we shall
 see, not the faint reflection, but
 the objects themselves by direct
 vision.

ⁿ The use of dioptric glasses
 in telescopes, &c. was not
 known till many ages after this
 Epistle was written; I have
 therefore rendered εσπλρον, *a*
mirror, which the ancients made
 of polished metal.

^o *i. e.* Are to continue al-
 ways

CHAP.
XIV.

PURSUE Love ^p; and desire spiritual gifts, but chiefly that ye may prophesy ^q. For he that speaketh in a *foreign* tongue, speaketh not unto men, but to God; for no one understandeth *him*; though, in the spirit, he speaketh mysteries. But he that prophesieth, speaketh to men for edification, and exhortation, and comfort. He that speaketh in a *strange* language, edifieth ^r himself; but he that prophesieth edifieth the church. I wish to have you all speak languages, but rather that ye might prophesy: for he that prophesieth is greater than he who speaketh tongues; except he interpret, that the church may receive edification. Now, brethren, if I come to you, speaking languages; what shall I profit you, unless I speak to you ^s, whether by revelation, or by knowledge, or by prophesying, or by doctrine? Thus inanimate things which give a sound, whether pipe or harp, unless they give a distinction of sounds, how can it be known what is piped or harped? For if the trumpet give an indistinct sound, who will prepare himself for battle? So likewise unless ye utter by the tongue intelligible words, how shall it be known what is spoken? for you will be speaking to the air. As many kinds of sounds

as

ways in the church; whereas the spiritual gifts mentioned above were but for a short time.

^p Let Love be your principal pursuit, *ἀγάπη* τῆς ἀρχῆς.

^q *i. e.* Explain SS. and publicly discourse of Divine things. See *v.* 3.

^r *i. e.* None but himself.

^s *viz.* In a language that you understand.

^t With

as there are in the world, perhaps none of them
is without signification. Yet if I do not know 11
 the meaning of the sound, I shall be to him
 that speaketh a Barbarian; and he that speaketh,
 a Barbarian to me. Even so ye, since you are 12
 emulous of spiritual *gifts*, seek that ye may
 abound *in them* to the edification of the church.
 Therefore, let him who speaketh in a *strange* 13
 tongue pray that he may interpret. For if I 14
 pray in a *strange* language, my spirit prayeth,
 but my understanding is unfruitful ^t. What 15
 then is *to be done*? I will pray with the spirit,
 and I will pray with the understanding also: I
 will sing with the spirit, and I will sing with
 the understanding also. For if thou shouldest 16
 bless in the spirit, how shall he that filleth up
 the place of a private person say AMEN to thy
 thanksgiving, since he doth not know what thou
 sayest? For thou, indeed, doest well in giving 17
 thanks; but the other is not edified. I thank 18
 my God, I speak more languages than you all;
 yet, in the church, I had rather speak five words 19
 with my understanding, that I might teach others
 also, than ten thousand words in a *strange*
 tongue. Brethren, be not children in under- 20
 standing: However, be infants in malice; but,
 in understanding, be ^u perfect men. It is written 21
 in the Law, "In foreign language, and with
 " foreign lips, I will speak to this people; and
 " even so they will not hear me, saith the
 " Lord."

^t With regard to others. grown to years of maturity.

^u τέλει signifies persons Compare Mark X. 15.

^x *I/e*.

22 " Lord ^x." So that tongues are a sign, not to
 23 believers, but to unbelievers; but prophecy *is*
 not for infidels, but believers. Therefore if the
 whole church be come together into one place,
 and all speak languages; and the unlearned, or
 24 unbelievers come in, will they not say that ye
 are mad? but if all prophesy, and an infidel
 or an ignorant man come in, he is convinced by
 25 all, he is judged by all ^y; and thus the secrets
 of his heart are discovered: And so, falling
 down upon *his* face, he will worship God, de-
 claring that God is really among you.

26 How is it then, brethren, when ye come to-
 gether? Each of you hath a psalm, hath a doc-
 trine, hath a language, hath a revelation, hath
 an interpretation. Let all things be done for
 27 edification. If any man speak in a *strange*
 tongue, *let it be* by two, or at most, *by* three,
 28 and by turns; and let one interpret. But if
 there be not an interpreter, let him be silent in
 in the church; but let him speak to himself,
 29 and to God ^z. Let two or three prophets ^a
 30 speak, and let the rest judge: But if *any thing*
 be revealed to another who sitteth by, let the
 31 first be silent. For ye may all prophesy, one
 by one, that all may receive instruction, and all
 32 may be comforted; even the spirits of the pro-
 33 phets are subject to the prophets: For God is
 not

^x *Isa* XXVIII. 11, 12.

^y *i. e.* Every one says some-
 thing to which his conscience
 bears testimony.

^z Let him address himself in
 private devotion, or silent me-
 ditation, to God.

^a Or *preachers*.

^b *viz.*

not *the author* of confusion, but of peace, as in
all churches of the saints. Let your women be
silent in the churches; for it is not permitted to
them to speak, but to be in subjection ^b, as the
Law also saith. And if they desire to learn any
thing, let them ask their husbands at home;
for it is indecent for women to speak in the
church. What! did the word of God go out
from you? or did it come to you only ^c? If any
one seems to be a prophet, or spiritual person,
let him acknowledge, that the things which I
write to you are the commandments of the
Lord: But if any man be ignorant, let him be
ignorant! Therefore, brethren, be emulous of
propheying, and forbid not to speak languages.
Let all things be done decently, and according
to order.

NOW, I make known to you, brethren, ^{CHAP.}
the Gospel which I preached to you, which ^{XV.}
ye have also received ^d, and in which ye stand;
by which also ye are saved, if you retain those
joyful ^e tidings which I delivered to you, unless
indeed ye have believed in vain ^f. For I deli-
vered to you among the first *principles* what I
also received ^g, That Christ died for our sins,
according

^b viz. *To order, υποτασσεται*,
and the superior authority of
the man. Compare *Gen.* III. 16.

^c i. e. Are you the first, or
the only Christian church, that
you should pretend to differ
from the other churches of the
saints? See above v. 33.

^d With readiness and pleasure,
and which is the foundation of
your faith.

^e *τινι λογω ευηγγελισαμην.*

^f See below, v. 17.

^g By special Revelation.
Compare chap. XI. 23. and
note.

^h Which

4 according to the Scriptures; and that He was
 buried, and that He was raised the third day,
 5 according to the Scriptures ^h; and that He was
 6 seen by Kephas ⁱ, then by the Twelve. After-
 wards, He appeared to above five hundred bre-
 7 thren at once; of whom the greater part remain
 until now, but some are fallen asleep ^k. After
 that, He was seen by James; then by all the
 8 Apostles. But last of all, He appeared to me
 9 also, as to an abortive ^l. For I am the least of
 the Apostles; who am not worthy to be called
 an apostle, because I persecuted the church of
 10 God: But by the grace of God I am what I
 am; and his grace, *manifested* towards me, was
 not in vain, but I laboured more abundantly
 than they all; yet not I, but the grace of God
 11 which was with me. Therefore, whether I or
 12 they ^m, so we preach, and so ye believed. If
 then Christ be preached that He was raised from
 the dead ⁿ, how do some among you say, that
 there

^h Which foretold (*Psa.* XVI. 10.) that He should not see corruption in the grave; for bodies begin to putrify on the fourth day. Compare *John* XI. 39.

ⁱ Or, *Peter*; both names signifying a *Rock*.

^k *i. e.* Sleep in the grave, to be raised at the last day.

^l As one not worthy to see the light, much less that effulgent appearance of our Lord, in the way to Damascus, &c.

^m Laboured most, and to

whomsoever we preached the Gospel, we agreed in bearing this uniform testimony to the death and resurrection of Christ.

ⁿ The Apostle, having asserted the resurrection of Christ above, here proceeds to prove a general resurrection; for some of the Corinthians had been seduced into a disbelief, or at least a doubt, of this important doctrine, by Jewish Sadducean teachers, and heathen philosophers.

there is no Resurrection of the dead? Now, if 13
 there be no Resurrection of the dead, neither is
 Christ raised; and if Christ be not raised, then 14
 vain *is* our preaching, and vain your faith also.
 Yea, we are even found false witnesses of God; 15
 since we have testified concerning God, that he
 raised up Christ; whom he did not raise up, if
 so be that the dead rise not at all: For if the 16
 dead rise not, neither is Christ raised; and if 17
 Christ be not raised, your faith *is* vain; ye are
 yet in your sins. Then they also who sleep in 18
 Christ are perished. If in this life only we 19
 have hope in Christ, we ° of all men are most
 to be pitied. But now Christ is risen from the 20
 dead, *and* become the first-fruits of those who
 slept^p. For as death *came* by man, so likewise 21
 by man *cometh* the Resurrection of the dead:
 for as in Adam all die; even so in Christ shall 22
 all be made alive. But every one in his own 23
 order: Christ, the first-fruits; afterwards they
 who are Christ's, at his coming. Then *shall* 24
 the end *be*, when He^q shall deliver up the king-
 dom to God, even the Father; when He shall
 have abolished all principality, and all authority,
 and power^r. For He must reign, until He^s 25
 hath

° *We, i. e.* The Apostles and preachers of Christianity, amidst our persecutions and distresses, without the comfortable hopes of immortality.

^p *i. e.* Died in Christ, whose resurrection was an earnest of the harvest of mankind.

^q *viz.* The Messiah; who, at the end of this world, shall give

up his mediatorial kingdom to the Father, by whose commission He held it, and to whose glory He administered it.

^r *i. e.* Every power, human or angelic, that opposed itself to his government, shall be deposed by the Messiah.

^s God. Compare *Psa.* CX. 1.

- 26 hath put all enemies under his feet. The last
 27 enemy,—Death, shall be destroyed. For He^t
 hath put all things under his feet; but when he
 saith that all things are subjected, *it is* evident
 that Heⁿ is excepted who subjected all things
 28 to him. And when all things shall be made
 subject to him, then shall the Son also himself
 be subject^x to HIM, who subjected all things
 29 to him, that God may be all in all. Else what
 shall they do who are baptized in the room of
 the^y dead? If the dead are not raised at all,
 why are they then baptized in the room of the
 30 dead? and why are we every hour exposed to
 31 danger? I protest by your^z rejoicing, which I
 have in Christ Jesus our Lord, I am dying every
 32 day. If,^a after the manner of men, I have
 fought with beasts at Ephesus, what advantage
 have I, if the dead rise not? ‘Let us^b eat and
 33 ‘drink, for to-morrow we die.’ Be not de-
 ceived^c: ‘Good morals are debauch’d by talk
 ‘pro-

^t viz. God. See *Psa.* VIII. 6.

ⁿ viz. The great and glorious FATHER of all.

^x By resigning his mediatorial kingdom, as no longer necessary. See above v. 24.

^y i. e. Those who are just fallen in the cause of Christ, but are succeeded by new converts; who fill up their places, as ranks of soldiers advance to the combat in the room of their companions, who have fallen in their fight

^z Some copies read *ἡμετέραν*, *our*, i. e. by the glorying which

I have on *your* account, I am daily exposed to death.

^a i. e. If, to use a common proverbial phrase, I have fought with *brutal* men, who may be called savage beasts, that assaulted me.

^b To use the Epicurean maxim, ‘Eat, &c. since life is ‘but, as it were, *a day*.’ *Seranimis vita est crastina*, *viv’ bodie*.

^c By such pernicious maxims; for as the poet Menander says, (in iambic verse) ‘Good morals,’ &c.

^d From

'profane.' Awake ^d, as becometh righteous men, and sin not; for some have not a knowledge of God: I speak this to your shame ^e. 34

But some one will perhaps say, How are the dead raised up? and with what kind of body are they to come?—Thou thoughtless man! that which thou sowest is not revived, except it ^f die. Besides, that which thou sowest, thou sowest not that body which shall be, but bare grain ^g, perhaps of wheat, or of some other *grain*; but God giveth it a body as he pleaseth, and to each of the seeds its own body. All flesh is not the same flesh; but *there is one kind of* flesh of men, another flesh of beasts, another of fishes, and another of fowls. *There are* also celestial bodies, and terrestrial bodies; but the glory of the celestial is one; and that of the terrestrial, another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory ^h. So also *will* the 35 36 37 38 39 40 41 42

Re-

^d From such delusive dreams, and do not incur the guilt of maintaining such maxims.

^e Since ye boast of your philosophical subtilties, while you are ignorant of Divine things.

^f i. e. *Appear to die*. It is certain that the seed in general moulders away in the earth; though a little *germen* or bud, which makes a part of it, springs up into new life, being fed by the corruption of the rest. Compare *John* XII. 24.

^g Without any appearance of

root, stalk, blade, or ear; which God, by certain laws of vegetation, bestows on the new plant, together with a beautiful verdure, and a multiplicity of grains of the same species. This simile suggests some faint idea of the difference between the *animal*, and the *spiritual*, body. See *v.* 44.

^h According to their respective apparent magnitudes; on which account they are ranged, by Astronomers, under different classes.

Resurrection of the ⁱ dead *be*. It ^k is sown in
 43 corruption; it is raised in incorruption: It is
 sown in dishonour; it is raised in glory ^l: It is
 44 sown in infirmity; it is raised in power: It is
 sown an animal body; it is raised a spiritual
 body. There is an animal body, and there is a
 45 spiritual body ^m: And so it is written, 'The
 ' first man Adam was made a living soul ⁿ, the
 46 ' last Adam ^o an enlivening spirit.' However,
 the spiritual ^p *was* not first, but the animal, and
 47 afterwards the spiritual. The first man *was*
 from the earth, earthy; the second man *is* the
 48 Lord from heaven. As the earthy *was*, such
are they also who are earthy; and as the hea-
 venly *is*, such *will* they also *be* who are heavenly:
 49 And as we have borne the image of the earthy,
 we shall also bear the image of the heavenly ^q.

But

ⁱ *i. e.* Of the *pious* dead, each of whom shall differ greatly from the mortal body laid in the grave, by a most illustrious change, and in degrees of glory from one another.

^k *was*. The dead body of a departed saint, like seed committed to the earth, *is sown*, &c.

^l Some think that this alludes to a *garment of light*, which the body shall put on at the resurrection.

^m God can exalt and refine matter to a degree of purity to us unknown, to serve all the *spiritual* purposes of the Divine life.

ⁿ ψυχὴν ζῶσαν, *i. e.* a soul adapted to the animal life here on earth, which is called in the original Hebrew, נֶפֶשׁ חַיָּה. Gen. II. 7.

^o *i. e.* Christ, the spiritual head, and federal Representative of the human race. ψυχή and πνεῦμα in this verse have a manifest reference to ψυχικόν and πνευματικόν in the preceding, and exhibit a similar contrast.

^p *Adam*, or representative.

^q *i. e.* As we are sinful mortals, like Adam; so surely shall be made like Christ, in purity, glory, and immortality.

^r *i. e.*

But this I say, brethren, that flesh and blood is not capable of inheriting the Kingdom of God; neither doth corruption inherit incorruption. Behold! I tell you a mystery^r: We^s shall not all sleep; but we shall all^t be changed in a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must be clothed^u with incorruption, and this mortal *must* be clothed with immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall the saying which is written^x be accomplished, *viz.* "Death is swallowed up in victory." Where *is* thy sting, O death? where *is* thy victory, O Grave^y? The sting^z of death *is* sin; and the power^a of sin *is* the Law. But thanks *be* to God, who giveth us the victory through our Lord Jesus Christ! Therefore, my beloved brethren, be ye steadfast^b, immovable, always abounding in the work of the Lord;

^r *i. e.* an awful truth hitherto unknown.

^s *viz.* Those who shall be alive at our Lord's appearance to judge the world, shall, by a sudden change, be rendered immortal.

^t *i. e.* all the living, as well as the dead.

^u Or *invested*, ενδυσασθαι.

^x *Isa.* XXV. 8.

^y The original has a kind of poetic turn; the former clause being an *Ionic*, and the latter a *trochaic* verse. Mr. Pope, by

VOL. II

transposing them, has made the following *semistanza*:

' O Grave! where is thy victory?

' O Death! where is thy sting?

^z *i. e.* What arms it with all its terrors.

^a What constitutes the malignity of sin is, that it is a transgression of the Divine law.

^b Or *fixed* on this, *viz.* the belief of a Resurrection, as on a firm basis.

Q

^c επιμαρτυρω,

Lord; knowing, that your labour in the Lord
is not in vain.

CHAP. XV. **N**OW, concerning the collection for the
saints; as I have given it in charge to the
churches of Galatia, so also do ye. Upon the
first *day* of the week, let every one of you lay
something by, according as *God* hath prospered
him, treasuring it up; that there be no collections
when I come. But when I am arrived, whom-
soever ye shall approve of by *your* letters, them
will I send to carry your liberality to Jerusalem;
and if it be convenient that I should also go,
they shall go with me. Now I will come
to you, when I have passed through Macedonia;
for I am to pass through Macedonia: And I
may stay a while perhaps, and even spend the
winter with you, that ye may bring me for-
ward on my journey, whithersoever I go. For
I will not see you now by the way ^c; but
hope to stay some time with you, if the Lord
permit. But I shall continue at Ephesus ^d until
Pentecost: For a great and effectual door is
opened to me, and *there are* many opposers.

Now if Timothy should come, see that he
may be with you without fear; for he laboureth
in the work of the Lord, as I also *do*: Let no
man therefore despise him. Bring him forward on
his

^c ἐν ταχυδω, to which the French
phrase *en passant* answers exactly,
but we have no equivalent ex-
pression in our language.

^d Hence it is evident that this
Epistle was written at Ephesus,

and not from *Philippi*, as the
spurious *note* says at the end
of it; so that those *additional*
inscriptions most of which are
omitted in the *Alex. MS.* de-
serve no credit.

^e Probably

his journey in peace, that he may come to me; for I expect him with the brethren. As for *our* brother Apollos, I much entreated him to come to you, with the brethren; but he was not at all inclined to come now ^e, but will come when he shall have convenient opportunity. Be vigilant, stand firm in the faith, acquit yourselves like men, be strong! Let all your affairs be transacted in love.

I beseech you, brethren,---ye know the house of Stephanas to be the first fruits of Achaia, and to have addicted themselves to the ministry of the saints;--that ye submit yourselves to such, and to every one who co-operateth with *us*, as a fellow-labourer. I rejoice at the arrival of Stephanas, and Fortunatus, and Achaicus; because they have filled up your deficiency: For they have refreshed my spirit and yours. Therefore have a due regard to such persons. The churches of Asia salute you; Aquila and Priscilla most affectionately salute you in the Lord, with the church in their house; all the brethren salute you. Salute one another with a holy kiss ^f.

^g The salutation of *me* PAUL with my own hand. If any one loveth not the Lord Jesus Christ ^h, let him be ANATHEMA ⁱ, MARAN-ATHA.

^e Probably for fear of inflaming the divisions among those, who set him up as head of a party. See Chap. I. 12.

^f See note on Rom. XVI. 16.

^g This paragraph is a kind of postscript, written with St.

Paul's own hand. See the note on Rom. XVI. 22.

^h But is secretly alienated from him, while he makes an external profession of Christianity.

ⁱ It is supposed that when the Jews lost the power of life and death,

23 ATHA. May the grace of our Lord Jesus
 24 Christ *be* with you! My love *be* with you all
 in Christ Jesus! Amen.

death, they used to pronounce an *Anathema* or *Cherem*, i. e. a curse, on those who should have been executed according to the Mosaic law; adding, that the Lord would punish such offenders in his own good time: *Maran-*

atha is a Syriac phrase, signifying *Our Lord is coming*, by which the Apostle intimates that Christ will shortly come to punish such hypocrites; alluding to the above Jewish custom.

The Second Epistle of the Apostle PAUL to the CORINTHIANS.

The Apostle, leaving Ephesus, from whence he wrote his first Epistle to the Corinthians about A. D. 57, removed to Troas on the coast of the Ægean sea, in expectation of meeting Titus, with an account of the success of that Epistle. (2 Cor. II. 12.) But not meeting him there, (v. 13.) he proceeded to Macedonia, where Titus arrived, and gave him an agreeable account of the promising State of the church at Corinth. Paul, in consequence of this intelligence, wrote this second Epistle about a year after the former, and committed it to the care of Titus; who returned from Macedonia to Corinth, to forward the charitable collection, intended for the poor Christians in Judea, &c. The design of this Epistle is, in general, to illustrate some of the points discussed in the former, according to the information he had just

just received concerning the temper and circumstances of the Corinthian converts; and among these subjects, such occasional reflections and exhortations are interspersed, as the Apostle thought most conducive to their edification.

PAUL, an Apostle of Jesus Christ, by the ^{C H A P.} will of God; and Timothy, a brother; to ^{1.} the church of God which is at Corinth, with all the saints who are in the whole region of Achaja: Grace and peace *be* to you from God our Father, and the Lord Jesus Christ. ²

Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation! who comforteth us in all our tribulation, that we may be able to comfort those who are in any affliction, by the consolation with which we ourselves are comforted by God: For as the sufferings of Christ ^a abound ³ in us, so our consolation also aboundeth by ⁴ Christ. Now, whether we be afflicted, *it is* ⁵ for your consolation and salvation, which is effectually wrought by the patient enduring of the same sufferings which we also undergo; or whether we be comforted, *it is* ⁶ for your consolation and salvation: And our hope concerning you ⁷ *is* stedfast; knowing that as ye are partakers of the sufferings, so also of the consolation. For ⁸ we would not, brethren, have you ignorant of our affliction, which beset us in ^b Asia; that we were

^a *i. e.* our sufferings in the cause of Christ, and in conformity to his example.

^b Compare *Acts* XIX. 29, 30. XIV. 19, 20. with *1 Cor.* XV. 32, and note.

9 were exceedingly pressed beyond our strength, so that we despaired even of life; since we ourselves had received the sentence of death in ourselves^c, that we might not trust in ourselves, but in God who raiseth the dead. Who delivered us from
10 so great a death, and doth deliver; in whom
11 we trust that he will still deliver *us*; while ye also are assisting by prayer for us, that so the favour *obtained* for us by the means of many persons, may be acknowledged by the thanksgiving of many on our behalf.

12 For this is our rejoicing, *viz.* the testimony of our conscience, that in simplicity, and godly sincerity (not with^d carnal wisdom, but by the grace of God) we have had our conversation in the world; and more especially towards you^e.
13 For we write no other things to you but what ye know^f, and acknowledge, and, I hope, will
14 acknowledge even to the end; as ye have also acknowledged us in part, that we are matter of
15 joy^g to you, as ye also *are* to us, in the day of the Lord Jesus. And in this confidence I was
16 desirous of coming to you before, that ye might have a second benefit; and to pass by you into Macedonia,

^c *i. e.* I looked upon my death to be as near and inevitable, as if I had been actually sentenced to die; which was wisely appointed by Providence to make my deliverance the more remarkable. See the last note.

^d *i. e.* worldly policy, and for my own interest.

^e Compare *Acts* XVIII. 3.

1 *Cor.* IX. 15.

^f *αἰσθάνομαι* signifies *to read, to acknowledge, or to know*; I think the last is most agreeable to the context.

^g *i. e.* to you, in having such a Teacher; to me, in having such disciples; and this joy will be more conspicuous in the day of judgement.

^h In

II. CORINTHIANS.

231

Macedonia, and to come to you again from Macedonia, and be brought forward by you on my way towards Judea. Having then formed this design, did I use levity.^h ? or do I, *in* the things which I purpose, purpose according to the flesh, that there should be with me, yes, yes, and no, noⁱ ? But *as* God *is* faithful^k, our word towards you was not yes and no. For Jesus Christ, the Son of God, who by us was preached among you, *viz.* by me, and Silvanus, and Timothy,^l was not yes and no, but in him was yes^m; for all the promises of God in him *are* yes, and in him Amenⁿ, to the glory of God by us. Now He who establisheth us together with you in Christ, and hath anointed us, *is* God: Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Moreover, I call God for a witness upon my soul, that, to spare you^o, I came not as yet to Corinth: Not because we have dominion over your faith^p, but we are helpers of your joy:

^h *viz.* In planning my scheme, or setting it aside on any trifling occasion.

ⁱ *i. e.* Such an uncertainty and inconsistency of counsels and behaviour, as sometimes to say *yes*, and sometimes *no*, to do and undo, without sufficient reason.

^k To his promises, and invariable in his determinations: so our preaching, &c. to you was not inconsistent and contradictory.

^l Compare *Acts* XVIII. 15.

^m Christ and his Gospel being

always invariably the same.

ⁿ *i. e.* Are certain and true; which promises are declared by us, the Apostles, to his glory.

^o The uneasiness, which I must have given you on account of your irregularities, &c.

^p So as to exert our authority to any tyrannical or arbitrary purposes, but to the advancement of your real comfort and happiness; for ye have stood hitherto by the faith in Christ, which we can neither change

CHAP

II.

joy; for by faith ye stand. But I determined this with myself, that I would not come again to you in grief^a. For if I make you sorrowful, who is he then that rejoiceth me, unless it be he^r, who is made sorrowful by me? And I wrote thus to you, that I may not, when I come, have sorrow on account of those, for whom I ought to rejoice; having this persuasion concerning you all, that my joy is *the joy* of you all. For, with much affliction and anguish of heart, I wrote to you with many tears; not that ye might be grieved, but that ye might know the abundant love which I bear to you.

But if any one hath caused grief, he hath grieved me only in part^s; that I may not overcharge you all. Sufficient to such a one is this punishment, which *was inflicted* by many. So that on the contrary, you *should* rather forgive and comfort *him*, lest such a one should be overwhelmed with an excess of sorrow. Therefore I beseech you, to confirm *your* love to him^r. For to this purpose did I write, that I might put you to the test, whether ye would be obedient in all things. To whom then ye forgive any thing, I also *forgive*; and if I forgave any thing, to whomsoever I forgave *it*, *it was* for

nor adulterate, notwithstanding the false pretences of some among you.

^a But delayed my coming, till you should rectify the disorders mentioned in my former Epistle.

^r *i. e.* The afflicted and corrected person.

^s Since some of you, as well as myself, have been grieved on account of the incestuous person. See 1 Cor. V. 1.

^r *i. e.* To give him assurances of your receiving him into favour.

for your sake, in the person of Christ ^u; lest ¹¹
Satan should get an advantage over us ^x: for we
are not ignorant of his devices.

Now, when I came to Troas to *preach*, the ¹²
gospel of Christ, and a door was opened to
me in the Lord, I had no rest in my spirit be- ¹³
cause I found not my brother Titus; but taking
my leave of them, I went from thence into
Macedonia. But thanks *be* to God, who always ¹⁴
causeth us to triumph in Christ, and manifesteth
the odour ^y of his knowledge by us in every
place. For we are to God a sweet odour of Christ, ¹⁵
in those who are saved, and in them that perish:
To the latter indeed an odour of death, unto ¹⁶
death; but to the others, an odour of life unto
life. And who *is* sufficient for these things ^z?
For we are not as many, who adulterate ^a the ¹⁷
word of God; but as of ^b sincerity, but as of
God, in the presence of God we speak in
Christ. Are we to begin again to recommend ^{CHAR}
ourselves? or do we need, as some *do*, letters of ^{III.}
recommendation to you, or of recommendation
from you? Ye are our *recommendatory* letter ²
written

^u As an Apostle, invested with his authority.

^x By turning the severity of the penance into an occasion of mischief to the offender, to his brethren, &c.

^y Not a mere speculative knowledge, but a *mental sensation* or relish of Divine things. The Apostle seems to allude to the eastern custom of burning fragrant incense in triumphal processions, in what he says of

the odour of the Gospel and his triumph in Christ.

^z *i. e.* Who is equal to the important charge of preaching the Gospel, which is attended with such awful consequences?

^a *καπηλειω* signifies to *adulterate* or *debase* liquors by improper mixtures.

^b *i. e.* unmingled genuineness, and, by the express command of God, we speak in the name of Christ.

written upon our ^c hearts, known and read by
 3 all men: Being manifested that ye are the letter
 of Christ, ministered by us; writtten, not with
 ink, but by the Spirit of the living God; not on
 tables of stone, but on the fleshly tables of the
 4 heart. Such confidence have we towards God
 5 through Christ: Not that we are sufficient of
 ourselves to reckon upon ^d any thing as from
 ourselves, but our sufficiency *is* from God;
 6 who also hath made us able ministers of the
 New Covenant, ^e not of the letter, but of the
 spirit; for the letter killeth, but the spirit giveth
 7 life. Now, if the ministration of death ^f, in
 letters engraven in stones, was attended with
 glory, so that the children of Israel could not
 look stedfastly on the face of Moses, because of
 the glory of his countenance, which was to be
 8 abolished; how much more shall the ministra-
 tion of the Spirit ^g be glorious! For if the mi-
 9 nistration of condemnation *was attended with a*
glory, how much more doth the ministration
 of righteousness exceed in glory! For even that ^h
 10 which was made glorious had no glory in this
 respect, by reason of the glory which excelleth
 it.

^c Some MSS. read *ὑμῶν*,
 your hearts. See the next verse.

^d λογισασθαι has this signifi-
 cation in *Acts* XIX. 27. *Rom.*
IV. 3, 6, 11. *1 Cor.* IV. 1. &c.

^e We are enabled to enter
 into the sense and spirit of SS.
 which is but a heap of letters
 and characters to the carnal
 Jews, which they can neither
 read nor understand; and, by an

obstinate adherence to externals,
 they are more prejudiced against
 the Gospel, and consequently
 perish by it.

^f *i. e.* The Law given on
 mount Sinai, which denounced
 death as the punishment of sin.

^g *i. e.* the Gospel, in opposi-
 tion to carnal ordinances.

^h *viz.* the Mosaic Law.

it. For if that which was to be abolished *was* 11
attended with glory, how much more glorious that
 which *is* permanent ! Having, therefore, such hope, 12
 we use great freedom of speech ; and *do* not as 13
 Moses *did*, who put a veil over his face, so that the
 children of Israel could not stedfastly look to the
 end of that which was to be abolished : But their 14
 understanding is blinded ; for even to this day the
 same veil, not being removed, remaineth during
 the reading of the Old Testament ; which is
 taken away in Christ. But the veil is upon 15
 their heart, when Moses is read, to this very
 day ; however, when it ⁱ shall turn to the 16
 Lord, the veil shall be taken away. Now, the 17
 Lord ^k is that Spirit ; and where the Spirit of
 the Lord *is*, there *is* liberty. And we all with 18
 unveiled face, beholding as ^l by a mirrour the
 glory of the Lord, are transformed into the
 same image from glory to glory, as from the CHAP.
 the Lord, the Spirit ^m. Therefore having received IV.
 this ministry, as we have obtained mercy, we 2
 are not discouraged ⁿ, but have abdicated the
 secret things of shame ; not walking in craftiness,
 nor

ⁱ *i. e.* The heart of the people of Israel ; and the genuine sense of the SS. will be unveiled to their converted minds.

^k *viz.* Jesus Christ is *that spirit* of the Law. See above v. 6.

^l See note on 1 Cor. XIII. 12. Moses saw the *Shechinah* ; and its reflected radiance dazzled the Israelites, so that he covered his face with a veil : we behold Christ, as in the mirrour of his

word ; and though our faces shine with the reverberated rays, yet we veil them not ; but diffuse the lustre, which gradually increases as we make new discoveries of his glories in the Gospel.

^m See above v. 17.

ⁿ Or do not desist from our glorious enterprise ; οὐκ ἐκκλινόμεν, *we do not grow negligent, or draw back.* The same word is used below in v. 16.

° See

nor deceitfully corrupting the word of God ;
 but, by a display of the truth, recommending our-
 selves to the conscience of every man, in the
 3 presence of God. But if even our Gospel be
 veiled ^o, it is veiled to those who are perishing ;
 4 viz. those infidels whose minds the god of this
 world hath so blinded, that the light of the
 glorious Gospel of Christ, who is the image of
 5 God, does not irradiate them. For we preach
 not ourselves, but Christ Jesus the Lord ; and
 ourselves your servants for the sake of Jesus.
 6 For God, who commanded the light to shine
 out of darkness, hath shined in our hearts, to
impart the lustre of the knowledge of the
 glory of God, in the person of Jesus Christ.
 7 Now, we have this treasure ^p in earthen
 vessels, that the excellence of the power may
 8 be of God, and not of us ; *who are* afflicted
 in every respect, but not crushed ; perplexed ^q,
 9 but not in despair ; persecuted, but not deserted ;
 10 thrown down, but not destroyed ; always bear-
 ing about *us* in the body the dying ^r of the
 Lord Jesus, that the life also of Jesus may be
 11 displayed in our body ^s. For we who are alive,
 are continually delivered up to death on account
 of Jesus, that the life also of Jesus may be
 12 manifested in our mortal flesh. So that death
 operateth

^o See above Chap. III. 7. surrounding dangers.

13—18.

^p viz. of displaying the glory of God, by preaching the Gospel, in bodies of clay.

^q i. e. Dubious whether we shall live or die, on account of

^r The cruelties which occasioned his death, being exercised upon us.

^s By its miraculous preservation.

operateth in us, but life in you. We, having
the same spirit of faith according to what is
written, " I believed, and therefore have I
" spoken " --- we also believe, and therefore do
speak ^u; knowing, that He who raised up the
Lord Jesus, will also raise us up by Jesus, and
present *us* ^x together with you. For all things
are ^y for your sake, that the grace being mul-
tiplied might, through the thanksgiving of
many, more amply redound to the glory of
God. On this account, we are not discouraged;
but if our external man is perishing, yet the
internal man is renewed day by day. For this
momentary lightness of our affliction ^z, is work-
ing out for us a far more exceeding, eternal
weight of glory; while we are not aiming ^a at
visible things, but the invisible: for visible things
are temporary; but the invisible things, eternal.
For we know, that if our earthly house of *this* CHAP. V.
tabernacle were dissolved ^b, we have an edifice
from God, a house not made with hands, eter-
nal in the heavens. And on this account we
groan earnestly, desiring to be superinvested
with our house which is from heaven; since,
being

^{*} *Psa.* CXVI. 10.

^{i. e.} Preach the Gospel,
being animated by the same
firm persuasion and hope, as
the saints of old were.

^x Before his throne.

^y Not merely on account of
us the Apostles, but, &c.

^z The original is very em-
phatical το παραυτίκα ελαφροί της

θλιψεως—καθ' ὑπερβολὴν εἰς ὑπερ-
βολὴν.

^a σκοποῦντων. Hence our
English word *scope*, or a mark
aimed at, is derived.

^b *i. e.* upon the dissolution
of this terrene body into its
primitive dust, we shall have an
impassible, indissoluble body in
heaven.

^c And

being so clothed upon, we shall not be found
 4 naked^c. For even we, while we are in *this*
 tabernacle, do groan, being weighed down;
 however, we do not desire to be unclothed, but
 5 superinvested, that mortality may be absorbed
 by life. Now He who hath wrought us to
 this very thing, is God; who hath also given
 6 us the earnest of the Spirit. Therefore *we*
are always courageous; knowing that while
 we are sojourning^d in the body, we are absent
 7 from the Lord; for we walk by faith, not by
 8 sight;—We are courageous, *I say*, and well
 pleased rather to be absent from the body, and
 to be present with the Lord^e.

9 Wherefore we make it the height of our
 ambition^f, that, whether present^g or absent, *we*
 10 may be well-pleasing to him. For we must
 all appear before the tribunal of Christ, that
 every one may receive according to what he
 shall have done in the body, whether *it be* good
 11 or evil. Knowing therefore the terror of the
 Lord, we persuade^h men: but we are made
 manifest to Godⁱ, and, I hope, we are also
 12 manifest to your consciences. For^k we do not
 recom-

^c And consequently, shall not be exposed to any evil or sufferings. Compare 1 Cor. XV. 53.

^d 'At home,' v. Tr. is contrary to the Apostle's design.

^e This seems to overthrow the opinion that the soul sleeps during the intermediate state; since it intimates that pious souls, upon their quitting the body, will be conscious of the Divine

presence, &c.

^f φιλοτιμουμεθα, *ambimus*.

^g i. e. dwelling in, or departed out, of the body.

^h i. e. Use our utmost endeavours to persuade.

ⁱ God knoweth our sincerity, which, I hope, is also known to your consciences.

^k q. d. I do not speak this out of vain-glory, as some of you

recommend ourselves again to you ; but we are giving you occasion of glorying on our account, that ye may have some *answer to make* to those who glory in appearance, and not in heart ^l. For if we be transported beyond ourselves, *it is* to God ^m; or if we be sober, *it is* for your sake. For the love of Christ constraineth ⁿ us, while we thus judge, that if one died for all, then were all dead ; and he died for all, that they who live should not any longer live to themselves, but to him, who died for them, and rose again. So that from this time we know not any man after the flesh ^o; and if we have known Christ after the flesh ^p, yet now we no longer know *him so*. Therefore, if any one *be in Christ, he is* a new creature ^q; old things are past away, behold all things are become new. *And all things are* of God, who hath reconciled *us* to himself by Jesus Christ, and hath given to us the ministry of the reconciliation ; namely, that God was reconciling the world to himself in Christ, not imputing to them their offences; and hath committed to us the word of recon-

you insinuate ; but in my own vindication, and to furnish my friends with an answer to those who represent me as an impostor, a madman, &c. See the next verse, and Chap. III. 1—6.

^l *i. e.* Not in their consciences, which must condemn them.

^m A zeal for his glory animates us even to transport.

ⁿ Or *bears us away* like a torrent, *carries us*.

^o *i. e.* We have no longer any partial regard to Jew more than Gentile, on account of the descent of the former, &c.

^p *i. e.* If we have entertained any carnal expectations from the Messiah, as a temporal prince, &c.

^q Or there is *a new creation* in his heart, his apprehensions and pursuits being changed.

20 reconciliation. Therefore we are ambassadors
for Christ, God, as it were, entreating *you* by
us : We beseech *you*, in Christ's stead, that ye
21 be reconciled to God! for He hath made him
who knew no sin *a sin-offering* ^r for us, that
we might be made in him the righteousness of
CHAP. VI. God. We then, co-operating *with him*, beseech
VI. *you*, that ye receive not the grace of God in
vain ;—For He saith ^s, “ I have heard thee in
2 “ an acceptable time, and in a day of salvation
“ have I helped thee :” Behold, now *is* the
acceptable time ; behold, now *is* the day of sal-
3 vation ;—^t Giving no occasion of offence in any
thing, that the ministry may not be blamed :
4 But, in every respect, approving ourselves as
the ministers of God, in much patience, in
5 afflictions, in necessities, in distresses, in stripes,
in imprisonments, in tumults, in labours, in
6 watchings, in fastings, in purity, in knowledge,
in long-suffering, in gentleness, in the Holy
7 Spirit, in undissembled love, in the word of
truth, in the power of God ; by the armour of
righteousness on the right hand and the left ;
8 through honour and dishonour, through evil
report and good report ; as deceivers, and *yet*
9 true ; as unknown, and *yet* well known ; as
dying, and behold, we live ; as chastised, and
yet not killed ; as sorrowful, yet always
rejoicing ;

^r This is the obvious sense of *ἀμαρτίας* in this place.

^s *Isa.* XLIX. 8. Where God is represented as addressing himself to the Messiah, and speak-

ing of a limited time to receive his mediation in favour of men.

^t This is connected with *v.* 1 ; so that *v.* 2. is in a kind of parenthesis.

^u Which

rejoicing ; as poor, yet enriching many ; as having nothing, yet possessing all things ^u.

O ye Corinthians ! our mouth is opened to ¹¹
 you ^x, our heart is enlarged ^y : Ye are not ¹²
 straitened in us, but ye are straitened in your
 own bowels ^z ; I speak as to *my* children, for a ¹³
 recompence of the same ^a, be ye also enlarged.
 Be not unequally yoked with unbelievers ^b ; for ¹⁴
 what participation hath righteousness with un-
 righteousness ? and what communion hath light
 with darkness ? and what concord *is there* be- ¹⁵
 tween Christ and Belial ? or what part hath a
 believer with an infidel ? and what consistence ¹⁶
 hath the temple of God with idols ? for ye are
 the temple of the living God, as God hath
 said ^c, “ I will dwell in them, and will walk
 “ among *them* ; and I will be their God, and
 “ they shall be my people.” Therefore, “ ^d come ¹⁷
 “ out from among them, and be separate,”
 saith the Lord, “ and touch not the unclean
 “ thing ; and I will receive you, and will be a ¹⁸
 “ Father to you, and ye shall be my sons and
 “ daughters,” saith the Lord Almighty. Hav-^{CHAP.}
 ing therefore these promises, let us, *my* beloved, ^{VII.}
 purify ourselves from all pollution of the flesh
 and spirit, perfecting holiness in the fear of God.

Receive

^u Which we know to be tender affection, as from chil-
 ours, as far as our heavenly dren to a parent, let your hearts
 Father sees fit. be *dilated*.

^x To preach the Gospel.

^b Either in marriage, or any
 other intimate connection.

^y With generous sentiments,
 and tenderness towards you.

^c See *Lev.* XXVI. 11, 12.

^z *viz.* Of affection to us.

^d *Iſa.* LII. 11. *Jer.* XXXI.

^a *i. e.* For an equal return of 1, 9.

VOL. II.

R

• To

- 2 Receive us! We have injured no man, we
 have corrupted no man, we have defrauded no
 3 man. I do not speak *this* to condemn *you*; for
 I have told *you* before, that ye are in our hearts
 4 so as to die and live with *you*. Great *is* my
 freedom of speech to you; great *is* my glorying
 concerning you: I am filled with consolation;
 I exceedingly abound in joy in all our affliction.
 5 For when we were come into Macedonia, our
 flesh had no rest, but we were afflicted in every
 respect; without *were* fightings; within, fears.
 6 But God, who comforteth those that are de-
 jected, comforted us by the arrival of Titus.
 7 And not merely by his coming; but by the
 consolation with which he was comforted con-
 cerning you, when he told us of your earnest
 desire^e, your grief, your *affectionate* zeal for
 8 me; so that I rejoiced the more. For if I
 made you sorrowful in the Epistle^f, I do not
 repent, though I did regret *it*; for I perceive
 that that Epistle grieved you, though but for a
 9 short time. I now rejoice, not that ye were
 made sorrowful, but that ye grieved to repent-
 ance; for ye were grieved with regard to God,
 so that ye have not received detriment from us
 10 in any respect. For sorrow which regardeth God
 effecteth repentance to salvation, never to be re-
 pented of; but the sorrow of the world effecteth
 11 death. For behold this very *instance*, *viz.* your
 being

^e To rectify what was amiss,
 and your *grief* for what had of-
 fended God, and grieved me.

^f *viz.* The former Epistle to
 the Corinthians.

eing grieved out of respect to God, what diligence it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge^g! Upon the whole, ye have approved yourselves to be clear in this affair. If, therefore, I wrote to you, *it was* not on his account who had done the injury, nor on his who had received the injury, but for the sake of manifesting to you, before God, our care for you. Therefore we were comforted in your consolation; yea, and we rejoiced more exceedingly for the joy of Titus, because his spirit was refreshed by you all: So that if I made any boast of you to him, I was not ashamed; but as we have spoken all things to you in truth, so also our boasting to Titus is found a truth. Moreover, his tenderest affections^h abound exceedingly towards you, while he recollecteth the obedience of you all, how you received him with fear and trembling. I rejoice therefore, that, in every respect, I have confidence in you.

NOW, we notify to you, brethren, the grace of God, which hath been bestowed upon the churches of Macedonia; how that, in a great trial of afflictionⁱ, they had abundance of joy,

^g On yourselves, and against sin, as your greatest enemy.

^h σπλαγχνά. See note on Mat. IX. 36.

ⁱ Compare Acts XVI. XVII. I have preserved the *Antitheses* in this verse, which is lost in the *v. Tr.*

R 2

k i. e.

joy, and the depth of their poverty hath abound-
 3 ed to the riches of their liberality. For I testify
 that to *their* power, yea, and beyond *their*
 power ^k, *they have been* willing of themselves;
 4 beseeching us with much entreaty, that we
 would receive the gift, and *take* a part of the
 5 ministration to the saints: And not *only* as we
 hoped, but they first gave their own selves to
 6 the Lord, and to us by the will of God; so that
 we entreated Titus, that as he had begun, so
 he would also complete this ^l grace among you.
 7 Therefore as ye abound in every *gift*; in faith
 and utterance, and in knowledge, and in all dili-
 gence, and in your love to us; *see* that ye also
 8 abound in this grace: I speak not by com-
 mand ^m, but that, by the assiduity of others ⁿ,
 9 I may prove the sincerity of your love. For ye
 know the grace ^o of our Lord Jesus Christ, that
 though he was rich; yet, for your sake, he be-
 came poor, that ye, through his poverty, might
 10 become rich: And in this, I give *my* advice ^p.
 For this is expedient for you, who have not
 only begun to perform, but were also predeter-
 11 mined a year ago. Now therefore complete
 the doing of it; that as *there was* a readiness to
 will,

^k *i. e.* Beyond what could have been expected from their ability. An hyperbolical expression.

^l *i. e.* Gift, or charitable collection. *χαρμ*.

^m *i. e.* I do not arbitrarily prescribe how much, or in what proportion, you are to give.

ⁿ *viz.* The Macedonians. See *v.* 1.

^o *i. e.* The bounty and generosity of Christ, which you ought to imitate.

^p I only *advise* you as a friend, but lay no *command* upon you. See above *v.* 8, and note.

will, so *there may* also *be* a performance according to what ye possess. For if there be first a readiness of mind, according to that a man hath, he *is* accepted, *and* not according to what he hath not. For *I would* not that others should be eased, and you burdened: But *that* by an equality, your abundance *may be* at this time a supply to their want, that their abundance also may supply your want; so that there may be equality; as it is written, "He that *had gathered* much, had nothing over; and he that *had gathered* little, had no lack ⁹."

Now, thanks *be* to God, who hath put into the heart of Titus that assiduous care for you! For he *not only* accepted the exhortation; but, being very solicitous, he went to you of his own accord. We have also sent with him the brother ^r, whose praise in the gospel *is* in all the churches;—and not only *so*, but who was also appointed by the churches our fellow-traveller with this gratuity, which is administered by us to the glory of the Lord himself, and *the proof* of your readiness of mind;—avoiding this, *viz.* that any one should blame us in ^s this abundance, administered by us; who provide honest ^t things,

⁹ *Exod. XVI. 18.* The benign Creator has made ample provision for all his creatures; and if the rich, instead of wallowing in luxury, would distribute their superfluity to the poor, every necessitous object would be competently supplied.

^r This is supposed to be St.

Luke, whose Gospel was read with applause in all the churches. *Ver. 19.* is to be included in a parenthesis.

^s *i. e.* In the management of this large sum, the abundance of your bounty.

^t *καλα, fair, honourable, &c.*

things, not only in the sight of the Lord, but
 22 also in the sight of men. We have also sent
 with them our brother ^u, whom we have often
 proved to be diligent in many affairs; but now
 23 much more assiduous, on account of the great
 confidence which *he hath* in you. If *there be*
any question concerning Titus, *he is* my partner,
 and fellow-labourer with respect to you; or if
 our brethren *be enquired of*, *they are* the mes-
 24 sengers of the churches, the glory of Christ.
 Therefore, shew to them, in the sight of the
 churches, the demonstration of your love, and
 CHAP. of our boasting on your behalf. Now, con-
 IX. cerning the ministrations to the saints, it is super-
 2 fluous that I should write to you ^x. For I have
 known your readiness of mind, of which I boast
 concerning you to the Macedonians, that Achaia ^y
 was prepared a year ago; and your zeal hath
 3 excited the emulation of a great many. How-
 ever, I have sent the brethren ^z, lest our boasting
 of you in this particular should be vain: That,
 4 as I said, ye may be ready; lest, if *any of* the
 Macedonians should come with me, and find
 you unprepared, we, not to say you, should be
 5 ashamed of this confidence in boasting. There-
 fore I thought it necessary to exhort the bre-
 thren, that they would go before to you, and
 first complete your bounty, which had been
 spoken

^u Apollos, who accompanied Luke and Titus to Corinth.

^x More largely, or in more pressing terms.

^y Of which Corinth was the capital.

^z Mentioned in chap. VIII. 16. *ad fin.*

^{*} There

spoken of before ; that it may be ready, ^a as a commendable bounty, and not as what is extorted ^b. But *observe* this : He who soweth sparingly, shall also reap sparingly ; and he who soweth bountifully, shall also reap bountifully. Let every one *give* according as he purposeth in his heart, not grudgingly ^c, or out of necessity ; for God loveth a chearful giver. And God *is* able to make all grace to abound towards you ; that, having always all sufficiency in every thing, ye may abound in every good work ;—as it is written ^d, “ He hath dispersed abroad ; he hath given to the poor ; his righteousness remaineth for ever.” And may He, who supplieth seed to the sower, and bread for food, supply and multiply the seed you sow, and increase the produce of your righteousness !—being in every thing enriched to all bountifulness, which causeth by our means thanksgiving to God : For the ministration of this service ^e doth not only supply the necessities of the saints, but aboundeth also by the thanksgivings of many to God ; who, by the experience of this ministration ^f, glorify ^g God

^a There is a kind of contrast here between *εὐλογία* and *πλεονεξία*, which I have endeavoured to preserve in the translation.

^b Or, wrung by importunity, from a *covetous* disposition.

^c Literally, *not with grief*, as if he was obliged to give against his inclination.

^d (*Psa.* CXII. 9.) *v.* 9, 10, must be supposed to be included in a parenthesis ; the connection

between *v.* 8, and 11, being interrupted by them.

^e *i. e.* Kind office of distributing your charity, which is an acceptable *service* to God.

^f *i. e.* Of this your generous contribution.

^g I follow the copies which read *δοξαζόντων*, instead of *δοξαζοντες* ; making the former, (as well as *επιποθούων* in *v.* 14.) agree with *πολλοι* in the preceding

- God on account of your professed subjection to the Gospel of Christ, and your liberal distribution to them, and to all; and who, in their prayer for you, earnestly desire to see you, on account of the extraordinary grace of God which is in you. Thanks *be* to God for his unutterable gift!

- CHAP. X. **N**OW, I Paul myself entreat you, by the meekness and gentleness of Christ, who, ^h when present, *am* humble among you; but, ² being absent, am bold towards you: I beseech you, that I may not, when I am present, be bold with that confidence on which I think to presume with respect to some, who account of us as *persons* walking according to the flesh ⁱ. ³ For though we walk in the flesh ^k, we do not ⁴ militate according to the flesh; (for the weapons of our warfare *are* not carnal, though mighty, through God, to the demolishing of fortifications ^l;) ⁵ casting down reasonings, and every height which exalteth itself against the knowledge of God; and bringing into captivity every ⁶ thought to the obedience of Christ ^m; and having

ceding verse, which renders the construction of this passage less perplexed.

^h Or, *who, with respect to my person*, which has nothing majestic or mean and despised by some of you.

ⁱ *i. e.* As if we acted from mercenary motives, and carnal views.

^k Though we inhabit mortal bodies, which require suste-

nance, &c.

^l *i. e.* Prejudices and difficulties, which obstruct the progress of the Gospel; *casting down* fallacious and sophistical *reasonings*, and every towering imagination of pride, &c.

^m The Captain of our salvation, under whose banner we have demolished strong-holds, &c.

* By

ing it in readiness to avenge all disobedience ⁿ, since your obedience is fulfilled.

Do ye regard outward appearances? If any 7
man be confident in himself that he is Christ's,
let him again bethink himself, that as he *is*
Christ's, so we also *are* Christ's. For if I should 8
boast somewhat more of our authority, which
the Lord hath given us for edification, and not
for your destruction, I should not be ashamed.
But that I may not seem as if I would terrify 9
you with epistles; for '*his* epistles, say they, 10
'*are* weighty, and strong, but *his* bodily pre-
'*sence is* weak, and *his* speech contemptible;' 11
let such a one reckon upon this, that such as
we are in word by letters, when we are absent,
such *shall we* also *be* in deed, when present.

For we dare not rank, or compare ourselves 12
with some that recommend themselves; but
they, measuring themselves by themselves^o, and
comparing themselves with themselves, are not
wise. But we will not boast beyond measure, but 13
according to the measure of the rule which God
hath distributed to us ^p; a measure to come even
to you. For we do not extend ourselves be- 14
yond

ⁿ By miraculous powers, &c. to inflict penalties for the future, now the sounder part of the church is reduced to order, &c.

^o *i. e.* By looking on themselves as the pattern of perfection, they overlook the superior endowments of others.

^p *i. e.* According to the pro-

vince assigned us, as the Apostle of the Gentiles, in which you are comprehended; to whom we came by a regular progress, without exceeding our bounds another way, so as not to come to you; but even hope to preach the Gospel in the countries beyond you, *viz.* Lacedæmon, Arcadia, &c.

yond *our bounds*, as not coming to you ; for we are come as far as to you also in *preaching* the
 15 Gospel of Christ : Not boasting unmeasurably in the labours of others ; but having hope, that when your faith is increased, we shall be abundantly magnified by you, so as, according to
 16 our rule, to preach the Gospel in the *regions* beyond you, *and* not to boast in the Rule ^a of another, of things made ready to our hand.
 17 But let him who glorieth, glory in the Lord :
 18 For *it is* not he that commendeth himself who is approved, but whom the Lord commendeth ^r.

CHAP. I With ye would bear with me a little in *my*
 XI. folly ; and, indeed, do bear with me. For
 2 I am jealous over you with a godly jealousy ; (for I have espoused you to one husband ;) that I may present *you as* a pure virgin to Christ ^s :
 3 But I fear lest by any means, as the serpent deceived Eve by his subtilty, so your minds should be corrupted from the simplicity ^t which is in Christ. For if he that cometh preach ^u another Jesus, whom we have not preached ; or *if* ye
 4 receive

^a Or province of another.

^r By the gifts of the Spirit, and a blessing on his ministry.

^s There was an officer among the Greeks, whose province it was to form and educate young women of distinction, designed for the matrimonial state, and to present them unspotted virgins to their intended husbands.

^t Without any mixture of

Jewish errors, or philosophical subtilties.

^u *i. e.* Another Saviour equal or superior to Jesus ;—or greater spiritual gifts—or a more excellent Gospel, than you have received from me ; there would be some excuse for your submitting to such a Teacher. On the contrary, I am not inferior to any of the Apostles, &c.

receive another Spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with *him*. For I reckon, I did not in any respect fall short of the greatest of the Apostles. And though *I* am ^x unskilful in speech, yet not in knowledge; but we have in every respect been made manifest among you. Have I committed an offence in humbling myself, that ye might be exalted ^y, because I have preached to you the Gospel of God *gratis*? I robbed other churches ^z, taking wages *of them*, to do you service: And when I was in want while present with you, I was chargeable to no man ^a; for the brethren who came from Macedonia supplied my necessity; and in every respect have I kept, and will keep, myself from being burdensome to you. As the truth of Christ is in me, this boasting of mine shall not be obstructed in the regions of Achaia ^b. Why so? because I love you not ^c? God knoweth: But what I am doing I will also do ^d, that

^x ἰδιωτης, *i. e.* a private man, *q. d.* 'I use plain and unpolished language, like an ordinary man.' This, however, is not inconsistent with that *natural Pathos* which is conspicuous in the Apostle's writings.

^y *viz.* To the dignity of Christians, and inheritors of eternal glory; while I condescended to work with my hands, as a mechanic, during my stay among you.

^z I subsisted partly by the

contributions of other churches, while I was your minister, in preaching the Gospel.

^a Or, *I was not idle at any one's expence*, ἐν κατεργασίᾳ, *non abortivum*, &c. The same word is used in chap. XII. 13, 14.

^b See note (y) on chap. IX. 2.

^c And therefore would not be under any obligation to you? God knows the contrary.

^d *i. e.* Continue to act as I do now.

that I may cut off occasion from those who desire occasion; that in what they glory ^e, they
 13 may be found even as we. For these *are* false
 14 apostles, deceitful workers, transforming themselves ^f into Apostles of Christ: And *it is* no
 15 wonder; for Satan himself is transformed ^g into
 an angel of light: *it is* therefore no great thing,
 if his ministers also be transformed as ministers
 of righteousness; whose end shall be according
 16 to their works. I say again, Let no man think
 me ^h foolish: But if otherwise, yet as a fool receive me, that I also may boast some small
 17 matter. What I speak, I speak not after the
 Lord; but, as it were foolishly, in this confidence
 18 of boasting. Since many boast after the
 19 flesh ⁱ, I also will boast. For ye willingly bear
 20 with fools, while ye *yourselves* are wise; for ye
 bear it if one ^k enslave you, if he make a
 prey of you, if he take *your goods*, if he exalt
 21 himself, if one strike you on the face. I
 speak concerning dishonour ^l, as if we had been
 weak: But, on whatever any one presumes, (I
 22 speak in folly) I also presume. Are they Hebrews?

^e That, instead of boasting of their influence over you, they may rather emulate my disinterested conduct.

^f By an artful appearance.

^g Sometimes puts on the appearance, &c. See *Job* I. 6.

^h Or *vain*. See above v. 1. Since I am forced to this by the calumnies of your false teachers.

ⁱ *i. e.* On account of circumcision, and Jewish descent.

^k *viz.* A false Teacher. The Apostle hints at the tyrannical and mercenary behaviour of such as had gained the confidence of the Corinthians, and opposed him, and depreciated his person and ministry.

^l *q. d.* I am now speaking of the disgrace they endeavoured to reflect upon me, *viz.* That I am a weak, despicable person, of obscure birth, &c.

^m *i. e.*

brews? so *am* I; are they Israelites? so *am* I; are they the seed of Abraham? so *am* I; are they ministers of Christ? (I speak as a fool) *I am* more so; in labours more abundant, exceeding in stripes, in prisons more frequent, in deaths ^m often. I have five times received nine-and-thirty *stripes* ⁿ from the Jews. Thrice was I beaten with rods ^o, once was I stoned ^p, thrice I have been shipwrecked, a night *and* a day ^q I have passed in the deep; in journies often, in dangers from rivers ^r, in dangers from robbers, in dangers from *my own* countrymen, in dangers from the heathen, in dangers in the city, in dangers in the wilderness, in dangers on the sea, in dangers among false brethren; in labour and toil, in watchings frequently, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, the care of all the churches presseth ^s me daily. Who is weak, and I am not weak? who is offended, and I burn not ^t? if I must glory, I will glory concerning things which relate to my infirmities.

God,

^m *i. e.* Often facing death in its most ghastly forms, with intrepidity.

ⁿ The law of Moses limits them to that number in *Deut.* XXV. 3; and it were to be wished, that our military law had adopted so humane a precept.

^o By the Roman Lictors.

^p See *Acts* XIV. 19.

^q *i. e.* A natural day, or twenty-four hours, on a wreck;

or perhaps, in a *dungeon* called *Εαδος* at Cyzicum in the Propontis.

^r *πρὸς ὕδωρ*. 'Waters,' *v. Tr.* which confounds this with the shipwrecks, &c.

^s *ἐπιπορεύσεις* signifies a croud tumultuously rising against a man at once.

^t I sympathize with the weak, and *am* fired, *πρὸς θυμῷ*, with zeal to support a falling brother, who is led into sin.

ⁿ Or,

31 God, even the Father of our Lord Jesus Christ,
 who is blessed for ever, knoweth that I do not
 32 lie. In Damascus, the governor ^u under king
 Aretas kept a guard in the city of the Damas-
 33 cenes, being determined to apprehend me; and
 I was let down through a window, in a basket,
 CHAP. XII. by the wall, and escaped from his hands ^x. It
 is not, indeed, expedient for me to boast.—I
 will, however ^y, come to visions and revelations
 2 of the Lord. I knew a man ^z in Christ above
 fourteen years ago; (whether in the body, I
 know not, or out of the body, I know not;
 God knoweth) such a one, *I say*, was snatched
 3 up even into the third heaven ^a. Yea, I knew
 such a man (whether in the body, or out of the
 4 body, I know not; God knoweth,) that he was
 caught up into Paradise ^b, and heard ineffable
 words, which it is not possible ^c for man to utter.
 5 Of such a one I will boast; but I will not
 glory in myself, unless it be in my infirmities.
 6 And if I should be desirous of glorying, I shall
 not be foolish ^d; for I will say the truth: But
 I forbear, lest any one should esteem me above
 what

^u Or, *Ethnarch*, ἐθναρχης.

^x See *Acts* IX. 23—25.

^y γὰρ cannot signify [for] in this place; I have ventured to render it [however] as more agreeable to the context.

^z The Apostle must mean himself; or else this account would be foreign to his purpose.

^a Probably the place where the saints are to reside after the

resurrection in consummate felicity.

^b *i. e.* The seats of the happy spirits in the intermediate state. Compare *Luke* XXIII. 43.

^c Since we have no words to express such ideas. ‘*Λαυ-ful*,’ *v. Tr.* εἶπον may here perhaps include both significations.

^d I should not be guilty of vain-glory, as I would by no means exceed the truth.

^e Which

what he seeth me *to be*, or *what* he heareth from myself.

And lest I should be too much elevated with the excellence of the revelations ^e, there was given to me a thorn in the flesh ^f; the messenger of Satan to buffet me, that I might not be exalted above measure. On account of this, I entreated the Lord thrice, that it might depart from me: And He said to me, 'My grace is sufficient for thee; for my power is made perfect in weakness ^g.' Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may dwell in me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for the sake of Christ; for when I am weak, then am I strong ^h. I am become foolish in boasting;—ye have compelled me. For I ought to have been commended by you; since I am in no respect inferior to the greatest of the Apostles, though I am nothing.

Truly the signs of an Apostle were wrought among you in all patience, in signs, and wonders, and miraculous powers. For what is there in

^e Which I have received. See above v. 1—4.

^f This was, probably, a paralytic disorder that affected his speech and aspect, owing to his frequent visions of celestial objects, which might weaken and relax the nervous system. This

'*infirmity in his flesh*,' (Gal. IV. 13, 14. 1 Cor. II. 3.) might

give occasion to the 'messenger of Satan,' or the false teacher that opposed the Apostle, to represent him in a despicable light. See chap. XI. 15, 16.

^g *viz.* Of the instrument, which I employ.

^h By the power of Christ, exerted in me.

ⁱ Having

in which ye were inferior to the rest of the churches, unless *it be* that I myself was not burdensome to you?—Forgive me this wrong!

- 14 Behold, the third time ⁱ I am ready to come to you; and I will not be burdensome to you, for I seek not your's, but you: For the children ought not to lay up treasure for the parents, but
- 15 the parents for the children. And I will, with the greatest pleasure, expend and be spent ^k for your souls; though the more abundantly I love
- 16 you, the less I am loved. But be it so, I did not burden you; nevertheless, 'being crafty, I
- 17 'circumvented you by deceit ^l.' Did I make a prey of you by any one of those whom I sent
- 18 to you? I entreated Titus ^m, and with *him* I sent a brother. Did Titus make a gain of you? Did we not walk in the same spirit, in the same steps?

- 19 Again, do you think that we make an apology ⁿ to you? we speak in the presence of God in Christ; and all that we say is, beloved, for
- 20 your edification. For I fear, lest, when I come, I shall not find you such as I could wish, and *that* I shall be found by you such as ye would not

ⁱ Having been twice disappointed before, 1 Cor. XVI. 5. 2 Cor. I. 15, 16.

^k *i. e.* Expend my substance, and exhaust all my strength, δαπανῶ καὶ ἐκδανανθισομαι, &c.

^l This is an objection that had probably been made to the Apostle, which he repeats here,

and confutes by a solemn appeal.

^m *viz.* To come to you; who would have wanted no entreaty, if his views had been mercenary.

ⁿ *q. d.* Do you suppose that this is a mere apology, ἐπὶ ἀπολογουμένα, without any regard to truth, or your edification?

not wish ; lest *there should be* contentions, jealousies, animosities, strifes, reproaches, whisperings, swellings, tumults ; lest when I come again, my God should humble me among you, and I should bewail many who have sinned already, and have not repented of the impurity, and fornication, and lasciviousness, which they have committed. 21

• **T**HIS is the third time I am coming to you.---“ By the mouth of two or three witnesses shall every word be established ^{P.}” ^{CHAP. XIII.}
I told you before, and I forewarn you as if I were present the second time ; and, being absent, I now write to those who have sinned already, and to all the rest, that if I come again, I will not spare you ; ^q since ye seek a proof of Christ speaking in me, who is not weak towards you, but is mighty among you. For though he was crucified through weakness, yet he liveth by the power of God : And we also are weak in him ; but we shall live with him by the power of God towards you. Examine yourselves, whether ye are in the faith ; prove yourselves ^r. Do ye not know yourselves, that

• The Apostle here resumes the subject he had begun in Chap. XII. 14. Such digressions are frequent in St. Paul's writings, who abounds in quickness and variety of thought.

^{P g. d.} This maxim in the Jewish law (*Numb. XXXV. 30. Deut. XVII. 6.*) shall be the basis of my proceedings against

those who are guilty of enormous crimes among you, when I come.

^q This probably refers to some miraculous punishment, like that of Ananias and Sapphira, inflicted on the incestuous Corinthian.

^r Or *bring yourselves to the test*, δοκιμαζετε.

that Jesus Christ is in you, unless ye are rejected ^s.

6 But I hope that ye shall know, that we are not
7 disapproved ^t. Now, I pray to God that ye
may do no evil; not that we may appear as
approved, but that ye may do what is honest ^u,
8 though we should be as disapproved. For we
can not do any thing against the truth, but for
9 the truth. We, indeed, rejoice when we are
weak, and ye are strong; and this also we
10 wish, *viz.* your perfection ^x. Therefore I
write these things while I am absent, that I
may not, when present, act severely, according
to the power which the Lord hath given me
for edification, and not for destruction.

11 As for what remains, brethren, farewell!
Be perfect; be of good comfort; be of one
mind ^y; live in peace; and the God of love
12 and peace shall be with you. Salute each
13 other with a holy kiss ^z. All the saints salute
14 you. The grace ^a of the Lord Jesus Christ,
and the love of God, and the communion of
the Holy Spirit *be* with you all! Amen.

^s Like base metals which cannot stand the test, *αδοκιμασι*.

^t *i. e.* Have not lost the evidence of the Divine presence and approbation, but will give you full proof of our Apostleship.

^u Or *fair and honourable*, το καλον.

^x *i. e.* Your perfect reformation, *καταρτισιν*, which is partly effected.

^y Or *attend to the same thing*, το αυτο φρονεите.

^z See note *Rom. XVI. 16.*

^a Or *favour*.

The EPISTLE of the Apostle PAUL to the GALATIANS.

The Gospel was preached in Galatia, a province of Asia Minor, by St. Paul, about A. D. 50; and in his Progress through that country A. D. 54, the Apostle confirmed the Galatian churches in the faith, which he had planted there. This Epistle is supposed to have been written soon after Paul's first journey, (see Chap. I. 6.) and a little before his second progress into Galatia, and consequently about the Year 53. The subject of the Epistle to the Galatians is the same with that of the Epistle to the Romans; but the following question is more particularly discussed in this Epistle, viz. Whether circumcision, and the observation of the other ceremonies of the Mosaic law, were necessary to the justification and salvation of a Christian convert? The Jewish zealots of Galatia, like those of Rome and Corinth, had calumniated Paul to some, as a favourer of the Jewish law; and to others, as one not immediately commissioned by Christ, like Peter, James, &c. but deriving his authority from the other Apostles. Hence St. Paul vindicates his Divine mission, and the sincerity and consistency of his behaviour; and concludes with some practical exhortations, adapted to the circumstances of his Galatian converts.

CHAP. I. **P**AUL, (an Apostle not from men, nor by
 2 man, but by Jesus Christ, and God the
 3 Father who raised him from the dead,) and
 4 all the brethren who are with me, to the
 5 churches of Galatia: Grace *be* to you and
 6 peace from God the Father, and our Lord Jesus
 7 Christ who gave himself for our sins, that he
 8 might deliver us from this present evil world ^a,
 9 according to the will of God, even our
 10 Father; to whom *be* glory for ever and ever!
 Amen.

6 I wonder that ye are so soon removed, from
 7 him who called you through the grace ^b of
 8 Christ, to another gospel; which is not another ^c,
 9 only there are some who disturb you, and
 10 would fain subvert the Gospel of Christ. But
 though we, or even an angel from heaven ^d,
 should preach to you any other Gospel than that
 which we have preached among you, let him
 be ANATHEMA ^e! As we have already said, so I
 say now again ^f, If any one preach to you
 any other gospel than that which ye have re-
 ceived, let him be ANATHEMA! For do I now
 persuade ^g men, or God? or do I seek to please
 men?

^a Or *this wicked age*, *ἐνεσταντος*
καινοῦ καιροῦ.

^b *ἐν χάριτι*. Compare 2 Cor.
 I. 22.

^c *i. e.* Not worthy the name
 of a Gospel, being a mixture
 of Jewish observances, which
 are incompatible with the Chris-
 tian dispensation.

^d If that were possible. Ce-

rinthus, and after him Maho-
 met, pretended to have received
 revelations by the ministry of
 an angel.

^e See note on 1 Cor. XVI.
 22.

^f *i. e.* I solemnly repeat it as
 my deliberate judgement.

^g *i. e.* Solicit the favour of
 men, &c.

men ^h? for if I still pleased men, I should not be the servant of Christ.

But I certify you, brethren, that the Gospel ¹¹
 which was preached by me is not after man ;
 for I neither received it from, nor was I taught ¹²
it by man, but by the revelation of Jesus Christ.
 For ye have heard of my conversation formerly ¹³
 in the Jewish religion, *viz.* that I exceedingly
 persecuted the church of God, and ravaged it ;
 and made proficiency in the Jewish religion ¹⁴
 beyond many of my cotemporaries ⁱ in my own
 nation, being more exceedingly zealous for the
 traditions of my fathers ¹⁵. But when it pleased
 God, (who separated ¹ me from my mother's
 womb, and called *me* by his grace,) to reveal ¹⁶
 his Son in me, that I might preach him among
 the heathen ; immediately I conferred not with
 flesh and blood ^m : nor did I go up to Jerusalem ¹⁷
 to those who were Apostles before me ; but I
 went into Arabia, and returned again to Damas-
 cus. Then, after three years, I went up to Jeru- ¹⁸
 salem to visit Peter, and stayed with him ⁿ
 fifteen days : But I saw none of the Apostles ¹⁹
 besides, except James the brother ^o of the Lord.
 Now *as to* the things which I write to you, ²⁰
 behold,

^h By complying with their prejudices or humour.

ⁱ Or *equals in age* and education.

^k On which the Pharisees laid a greater stress than on the Divine law.

^l Determined to employ me as an Apostle. Compare *Jer.*

I. 5.

^m *i. e.* I consulted no man before I engaged in this great work, but immediately preached Christ. See *Acts* IX. 19, 20.

ⁿ Or *at his house. chez lui* Fr.

^o Or *near relation*. He was the son of Alphaeus, and Mary the sister of the B. Virgin.

21 behold, before God, I do not lie. Afterwards
 I came into the regions of Cyria and Cilicia,
 22 and was not known in person to the churches
 23 of Judea, which were in Christ; but only
 they had heard *it said*, He who persecuted us
 in times past, now preacheth the faith which
 24 he formerly ravaged: And they glorified God
 CHAP. on my account. Then, fourteen years after, I
 II. went up again to Jerusalem with Barnabas, and
 2 took Titus also with me. But I went up by
 revelation, and laid before them that Gospel
 which I preach among the Gentiles; but privately
 to those who were of note, lest by any means
 3 I should run, or had run, in vain ^p. But neither
 Titus, who was with me, though a Greek, was
 4 compelled to be circumcised ^q; and that because
 of false brethren artfully introduced, who had
 slipped in to spy out our liberty which we have
 in Christ Jesus, that they might bring us into
 5 bondage ^r; to whom we did not give place by
 subjection not even for an hour, that the truth ^s
 6 of the Gospel might remain with you. But of
 those who appeared ^t to be considerable, how
 great soever they formerly were, it maketh no
 difference

^p If the Apostle had declared to all the Jewish Christians, that they and the Gentile converts were free from the observance of the ceremonial law, their prejudices would have been so great against him, as to obstruct the success of his former and future labours in the Gospel.

^q This was because some false brethren insisted on it, as neces-

sary to salvation; so that it is not inconsistent with the Apostle's consenting to circumcise Timothy (*Acts XVI. 3.*) in different circumstances, and without constraint.

^r To the ceremonial Jewish law.

^s *i. e.* The unadulterated Christian doctrine.

^t *i. e.* who really were of note, *viz.* the Apostles. See below *v. 9.*

^u *i. e.*

difference as to me; God accepteth the person
 of no man. For they who were of note added
 nothing farther to me: But, on the contrary, 7
 seeing that I was entrusted with the Gospel of
 the uncircumcision, as Peter was *with that* of the
 circumcision; (For He who wrought effectually 8
 in Peter with respect to the Apostleship of the
 circumcision, wrought effectually also in me
 with regard to the Gentiles) and knowing the 9
 grace that was given to me; James, and Kephas,
 and John, who appeared to be pillars ^u, gave
 to me and Barnabas the right hands of fellow-
 ship, that we *might go* to the Gentiles, and they
 to the circumcision; only *desiring* that we would 10
 remember the poor ^x, which very thing I also
 was assiduous ^y to do. But when Peter was 11
 come to Antioch, I opposed him to the face,
 because he was to be blamed. For, before 12
 some persons ^z came from James, he did eat
 with the Gentiles ^a; but when they were come,
 he withdrew, and separated himself ^b, fearing
 those of the circumcision. And the other Jews 13
 dissembled also with him; so that even Barnabas
 was carried away with their dissimulation. But 14
 when I saw that they deviated from the truth of
 the Gospel, I said to Peter in the presence of *them*
 all, ' If thou, who art a Jew, livest after the manner
 ' of

^u *i. e.* The main support and ornament of the church in Judea.

^x *i. e.* the poor Christians in Judea, by making collections for them among the Gentile converts.

^y ἐσπουδάζειν, *studui*.

^z *i. e.* Some zealots from Jerusalem.

^a Who embraced the Gospel, but did not observe the Jewish ceremonies and traditions.

^b As if he deemed them unclean.

S 4

^c *i. e.*

' of the Gentiles, and not according to that of
 ' the Jews, why dost thou compel the Gentiles ^c
 15 ' to Judaize? We *who are* Jews by nature,
 16 ' and not sinners of the Gentiles, knowing that
 ' a man is not justified by the works of the
 ' Law, but by the faith of Jesus Christ; even
 ' We have believed in Jesus Christ, that we
 ' might be justified by the faith of Christ, and
 ' not by the works of the Law: wherefore
 ' no flesh shall be justified by the works of the
 17 ' Law. But if, while we seek to be justified
 ' by Christ, we ourselves also are found sin-
 ' ners ^d, *is* Christ then the minister of sin? God
 18 ' forbid! Now, if I build again the things
 which I destroyed, I make myself a trans-
 19 gressor ^e. For I, through the Law, am dead
 20 to the Law, that I might live to God. I am
 crucified with Christ ^f: Nevertheless I live;
 yet not I, but Christ liveth in me: and the life
 which I now live in the flesh, I live in the
 faith of the Son of God; who loved me, and
 de-

^c *i. e.* The Gentile converts to observe the ceremonial customs of the Jews. It is plain that these are the works of the Law, mentioned in the following verse.

^d If we Christians are in an unpardoned state, notwithstanding all that our Saviour has done for us, unless we superadd the observance of the Law; must it not follow that *Christ is the minister of sin*, and not of justification, if he has introduced such

an imperfect dispensation? Yea, doth he not teach sin, if salvation cannot be obtained without the Law?

^e *viz.* In having attempted to pull them down.

^f *i. e.* I am dead to the allurements of the world, and the obligation of the Law; and yet I live a new and spiritual life in the religion of Christ, and depend on him alone for justification.

g. Since

delivered himself up for me. I do not frustrate ²¹ the grace of God; for if righteousness *come* by the Law, then Christ is dead in vain ^g.

O Thoughtless Galatians! who hath fasci-
 nated ^h you, that ye should not obey the
 truth, before whose eyes Jesus Christ crucified
 hath been evidently set forth ⁱ among you? I
 would only learn this of you, Did ye receive
 the Spirit by the works of the Law, or by the
 hearing of faith ^k? Are ye so void of under-
 standing? having begun in the Spirit ^l, are ye
 now made perfect by the flesh? Have ye suf-
 fered so many things in vain? if *it be* yet in
 vain. He therefore who ministereth to you the
 Spirit, and worketh miracles among you, *doeth*
be this by the works of the Law, or by the hearing
 of faith? Even as Abraham ^m “believed God,
 “and it was imputed to him for righteousness.”
 Know ye therefore, that those who are of
 faith ⁿ, they are the children of Abraham. Now,
 the Scripture, foreseeing that God would justify
 the heathen through faith, did before preach
 the Gospel to Abraham, *saying*, “In thee shall
 ‘all

CHAP.

III.

2

3

4

5

6

7

8

^g Since he died to redeem us from the curse of the Law, by which alone we could be neither justified nor saved.

^h *i. e.* infatuated you with the delusive charms of sophistry and specious arguments.

ⁱ *προεργαζομενη*, was delineated, as it were, by a lively representation.

^k which you heard preached.

^l *i. e.* having known the spiritual nature of the Gospel, do you expect to be perfected by the carnal ordinances of the Law.

^m See *Gen. XV. 6.*

ⁿ Who have the same principle working in their hearts, which inclines them to receive the Gospel, &c.

o *Gen.*

- 9 "all nations be blessed ^o." So then, they who are of faith are blessed with faithful Abraham.
- 10 For as many as are of the works of the Law, are under the curse; since it is written ^p, "Cursed is every one who continueth not in
- 11 "all things which are written in the book of the Law, to do them." Now *it is* evident, that no man is justified by the Law in the sight of God; for "The just shall live by faith ^q."
- 12 But the Law is not of faith ^r: but "The man who doeth them shall live in them."
- 13 Christ hath redeemed us from the curse of the Law, being made a curse ^s for us; for it is written, "Cursed *is* every one who hangeth
- 14 "on a tree ^t;" that the blessing of Abraham might come ^u on the Gentiles through Jesus Christ, that we through faith might receive the
- 15 promise of the Spirit. Brethren, I speak after the manner of men ^x; though it be but the covenant of man, yet if it be ratified, no one ^y disannulleth,

^o Gen. XII. 3. XVIII. 18. XXII. 18 *viz.* By faith in the Messiah, who was to descend from him.

^p Deut. XXVII. 26. It is therefore a perfect personal obedience to every one of its injunctions, that the Law requires; but every man's conscience must inform him that he is obnoxious to this curse, and consequently to death and misery.

^q Hab. II. 4. *i. e.* He that believes the promises of God, and acts accordingly, depending upon Christ for justification, shall obtain eternal life.

^r *i. e.* Is not like the gracious covenant of the Gospel; but demands a rigorous and exact obedience to all its commands. See Lev. XVIII. 5.

^s By suffering the penalty which all transgressors had deserved *viz.* death.

^t Deut. XXI. 23.

^u In all its extent of spiritual benefits.

^x *i. e.* I reason on the principles of common equity in human compacts.

^y *i. e.* No man of probity and honesty.

^z Relating

disannulleth, or addeth to *it*. Now, the promises^z were made to Abraham and his seed: He saith not, “And to seeds,” as of many^a; but, as of one, “And to thy seed,” which is Christ. This I farther say, *that* the covenant which was ratified before by God with respect to Christ, the Law, which was *given* four hundred and thirty years after, cannot disannul^b, so that it should make the promise ineffectual. For if the inheritance *be* from the Law, *it is* no more from the promise; but God gave *it* to Abraham by promise. To what purpose then *was* the Law?---It was added because of transgressions^c, until the seed should come to whom the promise was made; being ordained by angels in the hand of a mediator^d. Now, a mediator is not *the mediator* of one^e; but God is one. *Is* the Law then against the promises of God?---God forbid! for if there had been a law given which could have conferred life, assuredly righteousness would have been by the Law:

^z Relating to the justification of believers.

^a *i. e.* As speaking of many, *i. e.* limiting it to Abraham's descendants by Isaac; *but of one, viz.* the Messiah, who should extend it to all the spiritual children of faithful Abraham.

^b Which it must have done if the observation of it had been necessary to justification and happiness, after the coming of the Messiah, the promised seed.

^c That the Jews might be

convicted of their guilt in transgressing its precepts, and might seek after a more effectual method of obtaining pardon, &c.

^d *viz.* Moses, who acted as a mediator between God and the Israelites.

^e *i. e.* not of one party, but of two at least, between whom he must pass, and transact for both; whereas God was the only party in the promise made to Abraham, which therefore needed no mediator.

- 22 Law : But the Scripture hath shut up ^f all under sin, that the promise by faith in Jesus Christ might be given to those who believe.
- 23 Now, before faith came, we were kept ^g under the Law, shut up, to the faith which was
- 24 afterwards to be revealed ; so that the Law was our school-master ^h to lead us to Christ, that
- 25 we might be justified by faith : But when faith ⁱ came, we are no longer under a school-master.
- 26 For ye are all ^k the children of God by faith
- 27 in Christ Jesus ; for as many of you as have been baptized into Christ, have put on Christ ^l.
- 28 There is neither Jew, nor Greek ^m ; there is neither bond, nor free ; there is neither male, nor female ⁿ ; for ye are all one in Christ Jesus ^o.
- 29 And if ye be Christ's, then are ye the seed of Abraham, and heirs according to the promise.
- CHAP. IV. Now I say, *that* the heir, while he is a child ^p, differeth

^f συνεκλείσθαι, *conclusit*. All, both Jews and Gentiles, like so many condemned malefactors in a prison. The same metaphor is used in v. 23.

^g Or guarded in close custody, as under condemnation for having violated the Law.

^h Or *instructor of our childhood*, παιδαγωγός.

ⁱ *i. e.* The Gospel-dispensation, we were no longer in a state of minority, and in need of a school-master, &c.

^k *viz.* Gentiles as well as Jews, as in an adult state, have a claim to higher privileges.

^l *i. e.* Are, as it were, clothed with his character by imitation

of his virtues, and covered with his righteousness.

^m *i. e.* There is now no distinction of nation, sex, or condition, under the Gospel.

ⁿ Baptism is not confined, like circumcision, to males only ; but is indiscriminately administered to both sexes. This equality, with regard to spiritual privileges, might serve to abolish that tyranny over the weaker sex, which prevailed in many countries, especially in the east.

^o *i. e.* Equally accepted in him.

^p See above Chap. III. 24, 25, and notes.

differeth not from a servant, though he be lord
 of all ; but is under tutors and guardians until
 the time appointed by the father. So we like-
 wise, when we were children ^q, were in bondage
 under the worldly elements ^r : But when the
 fulness ^s of the time was come, God sent forth
 his Son made of a woman ^t, made under the
 Law ^u, to redeem those who were under the
 Law, that we might receive the adoption of
 sons. And because ye are sons, God hath sent
 forth the Spirit of his Son into your hearts, crying
 ABBA Father ! So that thou ^x art no longer a
 servant, but a son ^y ; and if a son, then an heir of
 God through Christ. But then indeed, when ye
 knew not God, ye served those which by nature
 are no gods : But now, after that ye have known
 God, or rather are known ^z by God, how turn ye
 again to the weak and poor elements ^a, to which
 ye desire again to be in bondage anew ? Ye observe
 days,

^q *i. e.* As in a state of minority, tho' we had the promise and hope of the Messiah.

^r *i. e.* The Jewish rituals ; which are like the letters of the Alphabet, adapted to the low conceptions of children.

^s Marked out by the prophets ; when we were arrived at the age appointed by our heavenly Father, for entering on our state of manhood.

^t *i. e.* Whose body was made of the substance of a woman. Compare *Gen. III. 15*.

^u *i. e.* He was subject to the Mosaic law, in its utmost rigour,

with regard to its precepts, curse, and penalties.

^x Who art a Christian, of whatever rank, nation, or condition.

^y At full age, and entitled, as an heir, to all the promises of God through Christ.

^z *i. e.* Acknowledged as his people in Christ.

^a *viz.* The ceremonies of the Law. (See above *v. 3.* and note^r) changing indeed the form and object of your ceremonies, but retaining many of the same low and unprofitable observances.

^a *i. e.*

11 days, and months, and times, and years ^b. I am afraid for you, lest I should have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am*; for I *was* as ye *are* ^c: ye have not injured me at all ^d.

13 But ye know that I preached the Gospel among

14 you at first in the infirmity of the flesh. And yet my temptation, which was in my flesh ^e, ye despised not, nor rejected; but received me as

15 an angel of God,---as Christ Jesus. What then was your happiness ^f? for I bear you testimony, that if *it had* been possible, ye would have plucked out your own eyes, and have given

16 them to me. Am I therefore become your

17 enemy, because I tell you the truth? They ^g zealously affect you, *but* not well; yea, they would exclude us ^h, that ye may zealously affect

18 them. But *it is* good to be zealously affected always in what is good, and that not only

19 when I am present with you. My little children, of whom I travail in birth again until Christ be

20 formed in you, I could wish to be present with you now, and to change my voice ⁱ; for I am in doubt concerning you.

Tell

^b *i. e.* Jewish Sabbaths, new moons, Festivals, and Sabbatical years.

^c I was as much biggotted to the Jewish ceremonies as ye are.

^d So that I can have no ill will to you, nor inclination to find fault with you.

^e Compare 2 *Cor.* X. 10. XII. 7.

^f When you first received the

glad tidings of the Gospel from me, and expressed such a regard for me.

^g *i. e.* The false teachers pretend to have a great affection for you.

^h I read *ἡμᾶς* and not *ὑμᾶς*, as most copies have it, in this place; which is, indeed, in the margin of the *v. Tr.*

ⁱ *i. e.* to speak to you in terms of greater confidence, and complacency

Tell me, you who are desirous of being under the Law, do ye not hear the Law? For it is written^k, that Abraham had two sons; the one by a bond-woman, the other by a free-woman. But he of the bond-woman was born after the flesh; whereas he of the free-woman *was born* by promise. Which things may be allegorized: for these women are^l the two covenants; the one from the mount Sinai, that generateth to bondage, which is Ha-gar. For Hagar^m, being mount Sinai in Arabia, answereth to the present Jerusalem, which is in servitude with her children. But the Jerusalemⁿ above is the free-woman, which is the mother of us all. For it is written^o, “ Rejoice thou barren, who didest not bear! “ break forth and cry, thou who didest not “ travail in birth! for many more are the children of the desolate, than of her who had a “ husband.” Now we, brethren, like Isaac, are the children of promise^p. But as then, he that was born after the flesh persecuted him *who was born* after the Spirit; just so *it is* now. But what

placency than I now can, as I doubt of your recovery.

^k Gen. XVI. 15. XXI. 2, 3.

^l *i. e.* figuratively represent the two covenants, *viz.* the Law, and the Gospel.

^m Ha-gar *i. e.* a *Rock*, which represents mount Sinai, &c. “ answers in the allegory to the “ Jews who are in subjection to “ the ceremonial Law.” This construction, by a proper punctuation, as follows, is clear from per-

plexity: το γαρ, Αγαρ, σιναι ορος, &c.

ⁿ *i. e.* That heavenly society, to which all believers, whether Jews or Gentiles, are to be admitted.

^o *IJa.* LIV. 1. An allusion to the freedom and enlargement of the church in the times of the Messiah.

^p And consequently are heirs of the blessings of the Covenant, in their utmost extent.

“ Th:

1 what faith the Scripture ^r? “Cast out the
 “bond-woman and her son; for the son of the
 “bond-woman shall not inherit with the son
 31 “of the free-woman.” So then, brethren,
 we are not children of the bond-woman, but
 of the free-woman.

CHAP. V. **S**Tand fast therefore in the liberty with which
 Christ hath made us free, and be not entangled
 2 again with the yoke of bondage. Behold, I
 Paul say to you, that if ye be circumcised ^s,
 3 Christ will avail you nothing: And I testify
 again to every man who is circumcised, that he
 4 is a debtor ^t to perform the whole Law. Christ is
 become of no effect to as many of you as are
 justified ^u by the Law; ye are fallen from
 5 grace: For we, through the Spirit, wait for
 6 the hope of righteousness ^x by faith. For, in
 Jesus Christ, neither circumcision availeth any
 thing, nor uncircumcision, but faith which
 7 operateth by love. Ye did run well; who hath
 hindered you ^y from being persuaded by the
 8 truth? this persuasion *cometh* not from him
 9 who calleth you. A little leaven fermenteth
 10 the whole mass. I have confidence in you
 through

^r The carnal Jews abuse and persecute us Christians, the spiritual children of Abraham; but if they persist, they shall be rejected like Ishmael, who was a type of this.

^r Gen. XXI. 10.

^s And depend on that, and the observance of the rest of the Jewish rites, for justification.

^t *i. e.* Is under an obligation.

^u *i. e.* Seek for justification.

^x *i. e.* Eternal salvation, not by obedience to the Law, but a sincere and operative faith. See below v. 6.

^y *αρεσχος* is an Olympic term, and signifies to *jostle* a person who runs a race, by *coming across the course*.

^z *i. e.*

through the Lord, that ye will be no other-wise minded ^z; but he that troubleth you shall bear *his* judgement ^a, whoever he be. But I, 11
brethren, if I yet preach circumcision, why am I still persecuted ^b? the offence of the cross would then be taken away. I could wish, they 12
were even cut off ^c, who disturb you.

For ye, brethren, have been called to li- 13
berty ^d; only *abuse* not that liberty for an oc-
casion to the flesh, but serve one another by
love ^e. For all the Law is fulfilled in one say- 14
ing, *viz.* in this; Thou shalt love thy neigh-
bour as thyself. But if ye bite and devour one 15
another, take heed that ye be not destroyed by
each other ^f.

I say then, Walk in the Spirit; and ye will 16
not fulfil the lust of the flesh. For the ^g flesh 17
hath

^z *i. e.* That ye will entertain no other sentiments with regard to justification, &c. than what I have taught you.

^a *viz.* The censure of the church here, and a heavy condemnation hereafter.

^b By the Jews, and Judaizing teachers, who would no longer be offended. Compare 1 Cor. I. 23.

^c From the communion of the Christian church, and rejected as unworthy members.

^d *i. e.* To freedom from the bondage of the Mosaic ceremonies; but abuse not this liberty by indulging irregular carnal desires, as if you were free from the observance of the moral pre-

cepts of the Law.

^e By that mutual love which our religion so strongly recommends, and Christ delivered as a *new commandment* comprehending all the rest.

^f Like two wild beasts which frequently worry one another, till both are slain.

^g By the *flesh* (which is called *the body of sin* and *the old man*, in Rom. VI. 6.) the Apostle means the natural corruption and depravity of man; and by the *Spirit*, the supernatural principle of Grace, which is called *the new man*, that is put on by those, who are *renewed in the Spirit of their mind*, Eph. IV. 23, 24.

hath desires contrary to the Spirit, and the Spirit to the flesh; and these are opposite to each other, so that ye may not do the things that ye would^h. But if ye be led by the Spirit, ye are not under the Law. Now the works of the fleshⁱ are manifest, which are, adultery, fornication, impurity, lasciviousness, idolatry, poisonings^k, enmities, contentions, jealousies, animosities, strifes, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; concerning which I forewarn you, as I have also formerly declared, that they who practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity^l, meekness, temperance: against such things there is no law. And they who are of Christ have crucified^m the flesh, with *its* passions and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be vain-glorious, provoking one another, envying one another.

CHAP. VI. Brethren, if a man be overtaken in a fault, do ye

^h Without either doing violence to the desires of animal nature; or being deaf to the nobler dictates of an enlightened and sanctified Spirit

ⁱ See above note ^g on v. 17.

^k The word *φάρμακα*, on account of the drugs used in magical compositions, is frequently used to express *sorceries*; but I prefer the literal sense of the word. Those, however, who practised magic with a view

of destroying others, were at least murderers in intention, and sometimes perhaps dispatched them by poison; so that such practices may be justly included in this black list.

^l Compare *Mat.* XXIII. 23. *Rom.* III. 3. *Tit.* II. 10, where *πρόξις* has this signification.

^m *i. e.* Have mortified the flesh, by refusing to indulge its irregular passions and desires.

▪ viz.

ye who are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also shouldest be tempted. Bear one another's burdens; and so fulfil the law of Christⁿ. For if a man think himself to be something when he is nothing, he deceiveth himself: But let every man try his own work; and then shall he have glorying in himself alone, and not in another; for every man shall bear his own burden. Let him who is taught in the word communicate in all good things to him who teacheth. Be not deceived; God is not *to be* mocked: for whatever a man soweth, that shall he also reap: So that he who is sowing to his flesh shall, of the flesh, reap corruption^o; but he that soweth to the Spirit shall, of the Spirit, reap eternal life. Let us not then abate of our diligence^p in well-doing; for, in due season, we shall reap, if we do not grow weary. Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith^q.

YE see with what LARGE LETTERS^t I have written to you with my own hand. As many as desire to make a fair show in the flesh

ⁿ viz. That law of love, its service. which he enjoined as the characteristic of his disciples. *John XIII. 34, 35.*

^o As the body, which he indulges, shall soon corrupt in the grave; so he shall entirely lose the fruits of his labour in

^p *εγκακωμεν, segnescamus.*

^q i. e. To Believers, who are adopted into the same family, and heirs of the same hope, with us.

^t *πληρεις γραμμασιν* seem to refer to the characters, and not

flesh, they constrain you to be circumcised, only
 13 lest they should suffer persecution for the cross
 of Christ ^s. For neither do they themselves who
 are circumcised keep the Law; but they would
 14 fain have you circumcised, that they may glory
 in your flesh ^t. But God forbid that I should
 glory, unless it be in the cross of our Lord Jesus
 Christ, by which the world is crucified to me,
 15 and I to the world. For, in Christ Jesus ^u,
 neither circumcision availeth any thing, nor un-
 16 circumcision, but a new creature ^x. And as
 many as shall walk according to this rule, *may*
 peace and mercy be on them, and upon the
 Israel ^y of God!

17 As to what remains, let no man trouble me;
 for I bear in my body the marks ^z of the Lord
 18 Jesus. Brethren, the grace of our Lord Jesus
 Christ *be* with your spirit! Amen.

to the Epistle; for St. Paul never uses the word *συνουχία* for the latter. *Vide* Whitby *in loc.* It appears that the Apostle often employed the pen of another, probably because he was not ready in writing the Greek characters. See *Rom.* XVI. 22. Perhaps, this may refer to his writing this whole Epistle; whereas he used only to sign the rest with his salutation. *1 Cor.* XVI. 21. *Col.* IV. 18.

^s See above *Gal.* V. 11.

^t In making you Judaizing Christians, like themselves, by this mark in your flesh.

^u *i. e.* To those who believe in Christ.

^x Compare *1 Cor.* VII. 19. *2 Cor.* V. 17, and note.

^y *i. e.* Spiritual Israelites, and not the mere natural descendants of Abraham, Isaac, and Jacob. Compare *Rom.* II. 28, 29.

^z *viz.* The scars received by stripes, chains, &c. for the sake of Christ. The Apostle seems here to allude to those *στίγματα* with which the Greeks used to brand their soldiers, that they might not desert. *Vide Lips. de Mil. Rom.* L. I. D. 9.

The Epistle of the Apostle PAUL
to the EPHESIANS.

Ephesus was the chief city of the Proconsular Asia, which was a part of Asia Minor, and was famous for the temple of Diana, reputed one of the seven wonders of the world. The inhabitants of it, in their Gentile-state, were noted for their idolatry, skill in magic, luxury, and wantonness. St. Paul first preached among them about A. D. 54. He came again to Ephesus the following year, and did not leave the church of Gentile converts he had established there, till the year 57. In his return from Achaia in the year 58, he sent for the Elders of the Ephesian church to Miletus, and took his final leave of them. This Epistle seems to have been written towards the close of Paul's first imprisonment at Rome, and to have been sent from thence, together with the Epistle to the Colossians and that to Philemon, about A. D. 63, and the ninth year of the Emperor Nero. The design of this Epistle was to establish the Ephesians in the faith; and to this end, to give them more exalted ideas of the eternal love of God, and the dignity of Christ; to shew them, that they were saved by Grace, and that, however wretched the Gentiles had once been, they

were now entitled to equal privileges with the Jews, &c. The Apostle then endeavours to engage them in the practice of these duties, which were agreeable to their character, as Christians.

CHAP. 1. **P**AUL, an Apostle of Jesus Christ by the will of God, to the saints who are at Ephesus, even to the faithful in Christ Jesus;
 2 grace be to you, and peace from God our Father, and the Lord Jesus Christ!
 3 ^a Blessed be God, even the Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in heavenly things in Christ,
 4 according as He hath chosen us in him before the foundation of the world, that we should be
 5 holy and unblameable before him in love; having predestinated us to the adoption of children by Jesus Christ to himself, according to the
 6 good pleasure of his will, to the praise of his glorious grace, by which he hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of
 7 sins, according to the riches of his grace; in which he hath abounded towards us in all wisdom and prudence, having made known to us the mystery of his will, according to his good pleasure, which he hath purposed in himself;
 8 that, in the dispensation of the fulness of times ^b,
 10 he

^a The length of this period, which extends to the end of the present age, is 2—14 is remarkable, even in St. Paul's

writings, which are frequently obscure on this account.

^b *i. e.* The last, or Gospel-dispensation.

^c *i. e.*

he might re-unite under one head all things in Christ, which are both in heaven and on earth ^c: in him, *I say*, in whom also we have obtained ¹¹ an inheritance, being predestinated according to the purpose of him, who worketh all things agreeably to the counsel of his own will, that ¹² we ^d should be to the praise of his glory, who first trusted in Christ; in whom ye also *trusted* ¹³ after that ye heard the word of truth, the Gospel of your salvation; in whom also having believed, ye were sealed with that Holy Spirit of promise, who is the earnest of our inheritance, ¹⁴ until the redemption of the purchased possession, to the praise of his glory ^e.

For this cause, I also, having heard of your ¹⁵ faith in the Lord Jesus, and love to all the saints, do not cease to give thanks for you, ¹⁶ making mention of you in my prayers; that the ¹⁷ God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and revelation in the acknowledgement of him; *may* ¹⁸ enlighten the eyes of your understanding, that ye may know what is the hope of his calling, and what the glorious riches of his inheritance in the saints, and ^f what the exceeding greatness ¹⁹ of

^c *i. e.* Both angels and men; the Messiah presiding over that kingdom of glory, which will include both.

^d *We, viz.* The Apostles, who first believed in Christ, should be entirely devoted to the purposes of his service, &c.

^e At his final appearance,

when He shall close his former dispensations with the most illustrious display of his wisdom and love.

^f The beauty and emphasis of the original expressions, in this passage, are greatly superior to any translation.

of his power towards us who believe, according
 20 to the energy of his mighty power which He
 exerted in Christ, when He raised him from
 the dead, and seated him at his own right hand
 21 in heavenly *places* far above all Principality, and
 Power, and Might, and Dominion^g, and every
 name which is named not only in this world,
 22 but also in that which is to come: And He hath
 subjected all *things* under his feet, and given
 23 him *to be* Head over all to the church; which is
 his body, the fulness of him^h who filleth all in
 CHAP. all. And you *bath be made alive*, who were dead
 II. in trespasses and sinsⁱ;—in which ye formerly
 2 walked according to the^k course of this world,
 according to the prince of the power of the air^l,
 the spirit who now operateth powerfully in the
 3 sons of disobedience^m; among whom also we
 all were formerly conversant in the lusts of our
 flesh, fulfilling the desires of the flesh and ima-
 ginationsⁿ, and were by nature the children of
 4 wrath, even as others: But God, who is rich
 in mercy, according to his great love with which
 He

^g *i. e.* All the angelic ranks, however distinguished in the celestial hierarchy.

^h *i. e.* The dwelling which He filleth with his presence, whom the heaven of heavens cannot contain.

ⁱ *V.* 2, 3, 4. are thrown in by way of parenthesis, and *v.* 5. pursues the connection; so that the verb in *v.* 1. must be supplied from *συνεζωοποίησε* in *v.* 5.

^k *i. e.* In conformity to the

vicious customs of this world.

^l It was a Jewish tradition that the air was inhabited by evil spirits, to which the Apostle here alludes.

^m Or, rebellious sons, who would *yield to no persuasion*, *ἑἰς τὴν ἀπειθείαν*, but were influenced by Satan.

ⁿ *διανοίας* cannot here signify the ‘mind,’ *v. Tr.* or its intellectual powers, but rather our sensual inclinations.

He loved us,—even when we were dead in sins, 5
 hath made us alive together with Christ, (by
 grace ° ye are saved,) and hath raised *us* up to- 6
 gether, and made *us* sit together in heavenly
places in Christ Jesus ^p; that He might shew in 7
 the ages to come the abundant riches of his
 grace, in *his* kindness towards us in Christ Jesus:
 For by grace are ye saved through faith, and 8
 this not of yourselves; *it is* the gift of God:
 Not of works, lest any one should boast. For 9, 10
 we are his workmanship, created in Christ Jesus
 unto good works, to which God hath before
 prepared *us*, that we should walk in them.

Remember therefore, that ye were formerly 11
 Gentiles in the flesh, who are called Uncircum-
 cision by that which is called the Circumcision ^q,
 made by hands in the flesh; that ye were at 12
 that time without Christ, aliens from the com-
 monwealth of Israel, and strangers to the cove-
 nants of promise; having no hope ^r, and with-
 out God in the world: But now, in Christ 13
 Jesus, ye, who were formerly far off, are
 brought near by the blood ^s of Christ. For He 14
 is

° *q. d.* By that grace, which is bestowed in Christ, ye are made partakers of these noble privileges.

^p *i. e.* God hath raised us up, and admitted us into heaven, in the person of Christ, our Head and representative.

^q These terms *in the abstract* are put for *circumcised* and *uncircumcised*.

^r *i. e.* No well-grounded hope of future happiness, and were *atheists*, *Atheists*, *i. e.* ignorant of the one living and true God.

^s By which he hath expiated your guilt, and made way for you to approach to God; for he hath reconciled us [both Jews and Gentiles] to God, and to each other.

^t Which

is our peace, who hath made both one, and hath broken down the middle wall of partition ^t
 15 between us; having abolished in his flesh the enmity, *i. e.* the law of commandments *con-*
tained in ordinances ^u, that, in himself, he might form the two into one new man, *so*
 16 making peace; and that he might reconcile both in one body to God by the cross, having
 17 slain the enmity by it: And He came and preached the glad tidings of peace to you who
 18 were far off, and to those who were near ^x; for by him we both have access to the Father in
 19 one Spirit. Now, therefore, ye are no longer strangers and foreigners, but fellow-citizens with
 20 the saints, and of the household of God ^y; being built upon the foundation of the Apostles and
 Prophets, while Jesus Christ himself is the
 21 chief corner-*stone*, in whom the whole edifice being harmoniously compacted, riseth into a holy
 22 temple in the Lord; in whom ye also are built together, for an habitation of God, by the Spirit.

F O R

^t Which separated us. This alludes to the wall in the temple which separated the court of the Gentiles from that part, into which none but Jews were allowed to enter. See *Joseph. B. Jud. L. V. C. 5.*

^u *i. e.* The ceremonial Jewish

law.

^x *i. e.* To Jews and Gentiles.

^y *i. e.* As it were, *God's domestics*, οικείοι του Θεου, and admitted to partake of the honours and blessings of his family.

^z *i. e.*

FOR ^z the sake of this, I Paul ^a am the pri-^{CHAP.}
soner of Jesus Christ on account of you ^{III.}
Gentiles; since ^b ye have heard the dispensation ²
of the grace of God, granted to me in your
behalf, viz. that he made known to me by ³
revelation the mystery, (as I wrote before ^c in few
words, by reading which ye may observe my ⁴
understanding in the mystery of Christ,) which in ⁵
other ages was not made known to the sons of
men, as it is now revealed to his holy apostles
and prophets by the Spirit; ^d that the Gentiles ⁶
should be joint-heirs, and of the same body,
and partakers together of his promise in Christ,
by the Gospel, of which I was made a minister, ⁷
according to the free gift of the grace of God,
which was given to me by the energy of his
power; to me, who am less than the least ^e of ⁸
all saints, is this grace given, to preach among
the Gentiles the unsearchable riches ^f of Christ,
and

^z i. e. For the sake of the Gospel, which I preach to you Gentiles; and this has been the means of stirring up the Jews to persecute me. See *Acts* XXI. v. 27. *Et seq.*

^a Some commentators are for throwing into a parenthesis all that follows to the beginning of v. 14. where this clause seems to be resumed again; but I think the construction is rendered plainer by supplying the verb *am*; *εἰμὶ* being probably understood here.

^b *Ὡς* *εἰπε*. This particle is used

in the same sense in chap. IV. 21.

^c i. e. Above, in chap. I. 9. 10. II. 11. *Et seq.* of this Epistle.

^d q. d. One important article of which mystery is, that the Gentiles should be joint-heirs of the same glorious inheritance, and members of the same body or church.

^e *ελαχιστοτέρω*, which is a kind of *super-superlative*, is more happily rendered in our vulgar translation than in any other.

^f i. e. Which cannot be traced or investigated, *ανεξέχρασον*

^g Compare

9 and to display to all what *is* the fellowship of the mystery, which from eternal ages hath been kept secret in God, who created all things by
 10 Jesus Christ^g; that the manifold wisdom of God might now be made known to the Principalities and Powers in heavenly *places*^h, by
 11 means of the church, according to the eternal purpose which he executed in Christ Jesus our
 12 Lord; through whom we have freedomⁱ of speech, and access with confidence by faith in
 13 him. Wherefore I desire that ye be not discouraged at my affliction on your account, which
 14 is your glory. For this cause, I bend my knees
 15 to the Father of our Lord Jesus Christ, from whom the whole family^k in heaven and earth
 16 is named, that, according to the riches of his glory, He would grant you to be powerfully strengthened by his Spirit in the internal man,
 17 so that Christ may dwell in your hearts by faith; that, being rooted and grounded in love,
 18 ye may be enabled to apprehend, with all saints, what *is*^l the breadth, and length, and depth,
 and

^g Compare *John* I. 3.

See note on chap. I. v. 21.

ⁱ *παρρησιαν*. We address God as our Father, who hath adopted us in Christ.

^k Or, *all paternity*, as some would render *πᾶσα πατρία*, *i. e.* who is the Father of all believers, whether in the invisible world, or still upon earth.

^l That ye may form some suitable conceptions of the glorious plan of Redemption, and

of the vast dimensions of *redeeming love*; which in *breadth* extends to all nations, and in *length* reaches from everlasting to everlasting; which delivers us from a *deep* abyss of misery, and exalts us to an amazing *height* of glory.—There seems to be an allusion to the temple in v. 17, 18, 19; the Apostle wishing that its foundation might be *deeply laid*, and that a superstructure of a proper *length*,
breadth,

and height, and to know ^m the love of Christ, 19
 which surpasseth knowledge, that ye may be
 filled with all the fulness of God. Now, to 20
 him who is able to do abundantly exceeding
 all that we *can* ask or think, according to the
 power which effectually worketh in us; to him 21
be glory in the church by Christ Jesus, through-
 out all generations for ever and ever! Amen.

I Therefore, a prisoner for the Lord, entreat ^{C. 12.}
 you to walk worthy of the vocation ^{IV.} with
 which ye are called, with all humility and 2
 meekness, with long-suffering; bearing with one
 another in love; endeavouring to keep the unity 3
 of the Spirit in the bond of peace. *There is one* 4
body ^o and one Spirit, as ye are also called in
 one hope of your calling; one Lord, one faith, 5
 one baptism; one God and Father of all, who 6
is above all, and through all, and in you all.
 Now, grace is given to every one of us accord- 7
 ing to the measure of the free gift of Christ ^r.
 Wherefore he saith ^q, “When he ascended on 8
 “high,

breadth, and height, might be raised upon it, in order to receive the sacred guest into their hearts.

^m *i. e.* More abundantly to know, or experience, the Love of Christ, which, after all we can say or think of it, surpasses our most elevated conceptions.—There is a *Cataphrasis* in the expression.

^o *i. e.* ‘Of your high calling in Christ Jesus.’

^o *i. e.* Only one body. (compare 1 Cor. XII. 27) which is actuated by one Spirit of love and peace.

^p The variety of our spiritual gifts, as they flow from the same source, ought to be an additional obligation to love, &c.

^q *i. e.* The words of David (Psa. LXXXIII. 18) may be applied to this.

- “ high, he led captivity captive ^r, and gave
 9 “ gifts to men.” Now *this expression* “ he
 “ ascended,” what is it but that he also de-
 scended first into the lower parts of the earth ^s ?
 10 He that descended is also the same who ascended
 far above all heavens, that he might fill all
 11 things ^t: And he gave some *to be* apostles; and
 some, prophets; and some, evangelists; and
 12 some, pastors and teachers; for the perfecting
 of the saints, for the work of the ministry, for
 13 the edification of the body of Christ ^u; until we
 all arrive, in the unity of the faith and of the
 knowledge of the Son of God, to a perfect man,
 to the measure of the ^x stature of the fulness of
 14 Christ; that we may be no longer children,
 fluctuating ^y and carried about with every wind
 of doctrine, by the cheating sleight of men,
 15 *and* by subtilty in every method of deceit; but,
 maintaining the truth in love, may grow up in
 all things into him, who is the Head, *even*
 16 Christ; from whom the whole body, being har-
 moniously joined together and compacted by the
 supply of every joint, according to the energy
 pro-

^r *i. e.* Led a train of captives,
viz. Sin, Satan, Death, &c.
 who were conquerors and op-
 pressors, as the Egyptians were
 with regard to the Israelites.

^s *i. e.* Descended from the
 highest heavens into this lower
 world, and even to the grave
 and *Hades*.

^t With his influence; and di-
 rect and over-rule all by his

wisdom and power.

^u *i. e.* The Christian church.
 See chap. I. 23.

^x *i. e.* The height of spiritual
 improvement which will fit us
 to become, as it were, his resi-
 dence, so as to be filled with
 the most glorious tokens of his
 presence and favour.

^y *Tossed about like the waves
 of the sea, κλιθωνίζομενοι.*

^z *i. e.*

proportionable to every part, maketh an increase of the body, to the edifying of itself in love ^z.

This I say therefore, and testify in the Lord, ¹⁷
that ye no longer walk as the rest of the Gentiles
walk, in the vanity of their mind, whose un- ¹⁸
derstanding is darkened, being alienated from
the life of God ^a by reason of the ignorance
which is in them, because of the hardness of
their heart; who, being past feeling, have ¹⁹
abandoned themselves to lewdness, to commit
every uncleanness with greediness: But ye have ²⁰
not so learned Christ; since ye have heard ²¹
him ^b, and have been instructed in him (as the
truth is in Jesus ^c;) viz. to put off, with regard ²²
to the former conversation, the old man ^d,
which is corrupt according to deceitful lusts;
and to be renewed in the spirit of your mind. ²³
and to put on the new man, which is created ²⁴
according to *the image of God*, in righteousness
and true holiness.

To this end, Let every one renounce lying, ²⁵
and speak the truth to his neighbour; for we
are members one of another ^e. Be angry, but ²⁶
do

^z i. e. The whole church, by faith in Christ, its glorious Head, is edified and supported; and every member of it grows in mutual love, in proportion to its regard to him, &c.

^a i. e. From the Divine life, which consists in imitating God's perfections, and being devoted to his service.

^b i. e. Speaking to you in

his word, by us his authorized ambassadors.

^c And not in that corrupt doctrine, which some teachers presume to call his Gospel.

^d Concerning the *old* and *new man*, see note ⁵ on Gal. V. 17.

^e And therefore ought not to deceive each other, on account of separate interests, &c.

do not sin ^f; let not the sun go down upon your
 27, 28 wrath, neither give place to the devil ^g. Let
 him who hath stolen, steal no more; but rather
 let him labour, working with *his* hands
 that which is good ^h, that he may have *some-*
 29 *thing* to give to the necessitous. Let no corrupt
 discourse proceed out of your mouth, but
 whatever is good to useful édification, that it
 30 may convey grace to the hearers: And do not
 grieve that Holy Spirit of God, by whom ye
 are ^k sealed against the day of redemption.

31 Let all bitterness, and indignation, and wrath,
 and clamour, and evil-speaking, be put away
 32 from you, with all malice ^l: But be kind to
 each other, tenderly compassionate, freely forgiving
 one another, even as God in Christ hath
 CHAP. freely forgiven you. Be therefore imitators of
 V. God, as *his* beloved children; and walk in love,
 2 as Christ also hath loved us, and for us hath
 given himself an oblation and sacrifice to God
 3 for a sweet-smelling odour ^m. But let not fornication,
 nor any kind of impurity, or insatiable
 desire

^f In the excessive indulgence of that turbulent passion.

^g *i. e.* Yield not to his vile suggestions, prompting you to hatred and revenge.

^h *i. e.* In some honest and creditable employment.

ⁱ Or, *putrid, filthy words*, *i. e.* obscene talk.

^k A metaphor borrowed from the *seal* or particular *mark*, with

which merchants distinguish their goods, that they may be known to be theirs.

^l *i. e.* All the malevolent passions.

^m *i. e.* More acceptable to God than the most fragrant incense; nay, more grateful than *all the spicy mountains of Arabia in a flame*, as the Poet expresses it.

as Christ also hath loved the church, and given himself for it; that he might sanctify and cleanse it with the washing of water ^f by the word, in order to present it to himself a glorious church, not having spot or wrinkle, or any thing of that kind; but that it should be holy and without blemish. Husbands ought so to love their wives, as their own bodies. He that loveth his wife, loveth himself; for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones ^g. Answerably to this ^h, “a man shall leave his father and mother, and be joined to his wife, and they two shall be one flesh.” This is a great mystery ⁱ; but I speak concerning Christ and the church. However, let every one of you in particular so love his wife, even as himself; and let the wife reverence *her* husband.

Children, obey your parents in the Lord; ^{CHAP. VI.} for this is right ². “Honour thy father and mother,” which is the first commandment with promise, “That it may be well with thee, and thou mayest be long-lived on the earth.” ³

^fOf baptism. This seems to be an allusion to the eastern custom of *purifying* those virgins who were to be presented to monarchs. Compare *Eph.* II. 3, 9, 12.

^gAs Eve was of Adam's. *Gen.* II. 23.

^h*αὐτὴν ὡς ἑαυτήν*. See *Gen.* II.

24.

ⁱ*i. e.* I mean the spiritual union between Christ the illustrious Head, and the Body of believers.

^kOr *just*, and reasonable, as well as agreeable to the Divine command, *Exod.* XX. 12.

U 2

¹Whether

4 “earth.” Ye fathers also, provoke not your children to wrath; but educate them in the discipline and admonition of the Lord.

5 Servants ^l, be obedient to those *who are your* masters according to the flesh, with fear and trembling, in the simplicity of your heart ^m,
6 as to Christ; not with eye-service, as merely pleasing men; but, as the servants of Christ,
7 doing the will of God from the soul, doing service with good will as to the Lord, and not
8 to men; knowing that whatever good any one doeth, that shall he receive of the Lord,
9 whether *he be* a slave, or a free-man. And, ye masters, do ~~the~~ same to them ⁿ, forbearing threatening; knowing that ye yourselves also have a Master in heaven, and that there is no respect of persons with him.

10 As to what remains, my brethren, be strengthened in the Lord, and in his mighty power:
11 Put on the complete armour of God, that ye may be able to stand against the stratagems
12 of the devil. For our conflict is not with flesh and blood; but with principalities, with powers, with the rulers of the darkness of this world ^o, with the spirits of wickedness in the
13 aerial regions. On this account take the complete

^l Whether hired *servants* or *slaves*, δούλοι.

^m *i. e.* with sincerity, and uniformity of conduct.

ⁿ *i. e.* Act on the same equitable principles towards your servants, and slaves, and do not even menace them in a tyrannical manner, much less correct them

with severe and cruel usage.

^o *i. e.* The different ranks of evil spirits, who are under their chief, *the prince of the power of the air*, (chap. II. 2.) ἐν τοῖς ἐπουρανίοις; Thus the birds of the air, by an Hebraism, are called the birds of heaven.

plete armour of God, that ye may be able to resist in the evil day, and, having done all, ^p to stand. Stand, therefore, having your loins girt about with truth, and being invested with the breast plate of righteousness, and having your feet shod with the preparation of the gospel of peace; upon all *these* taking the shield of faith, with which ye shall be able to quench all the fiery darts of the wicked one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying continually with all prayer and supplication in the Spirit, and watching in it with all perseverance, and supplication for all saints; and for me, that utterance may be given to me, that I may open my mouth with freedom to make known the mystery of the Gospel, for which I discharge my embassy in bonds; that I may speak boldly in it, as I ought to speak.

But that ye also may know my affairs, *and* what I am doing, Tychicus ^q, a beloved brother and faithful minister in the Lord, shall make known to you all things ^r; whom I have sent to you for this very purpose, that ye might know what relates to us, and that he might comfort your hearts ^s. Peace *be* to the brethren, and love with faith from God the Father, and the Lord Jesus Christ! Grace *be* with all those who love our Lord Jesus Christ in sincerity! Amen.

^p *i. e.* having exerted all your strength, to *stand* your ground.

^q See *Acts* XX. 4. 17.

^r *viz.* Relating to me.

^s As to the grief you experience, on account of my imprisonment.

The Epistle of the Apostle PAUL to the PHILIPPIANS.

The Christian Religion was first planted at Philippi by St. Paul, about A. D. 51; who, having preached the Gospel in Galatia and Phrygia, and intending to pursue his progress through Bythinia, was divinely admonished in a vision, (Acts XVI.) to go to Macedonia. Being arrived at Philippi, a city in the first part of that province and a Roman colony, he, with his companions Timothy, Luke, and Silas, spent some days there in preaching the Gospel. When Paul left the city, Luke and Timothy continued there some time longer, to carry on the work which had been so successfully begun. This Epistle was written while the Apostle was prisoner at Rome (Chap. I. 7, 13, IV. 22.); and from the expectation he expresses (Chap. II. 24.) of seeing them again shortly, it was probably written towards the end of his first imprisonment, and sent about the same time with the Epistle to the Ephesians, &c. namely, in the ninth year of Nero, A. D. 63. The design of this Epistle seems to have been, to comfort the Philippians under the concern which they had expressed at the news of his imprisonment; to check a party spirit, and to promote union and peace among them; to guard them against the designs
of

of Judaizing teachers; to support them under the trials with which they struggled; and, above all, to exhort them to aspire after the highest attainments in the Divine life.

PAUL and Timothy, servants of Jesus CHAP. 1.
 Christ, to all the saints in Christ Jesus
 who are at Philippi, with the Bishops and
 Deacons: Grace and peace *be* to you, from 2
 God our Father, and the Lord Jesus Christ.

I give thanks to my God upon every remem- 3
 brance of you; continually, in every prayer 4
 of mine, making supplication for you all with
 joy, for your participation in the Gospel from 5
 the first day until now: Being persuaded of this 6
 very thing, that He, who hath begun a good
 work in you, will complete *it* until the day of
 Jesus Christ ^a; as it is just in me to be thus 7
 affected towards you all, because you have me in
 your heart, both in my bonds, and in the defence
 and confirmation of the Gospel; ye being all par-
 takers with me of the grace ^b. For God is my 8
 witness, how earnestly I long for you all in the
 bowels of Jesus Christ ^c. And this is my prayer, 9
 that your love may abound yet more and more
 in knowledge, and *in* all discernment; so as to 10
 approve

^a *i. e.* The last day, when Christ shall appear in all his glory.

^b *viz.* of the Gospel, which establishes a community of interests between us. One clause of this verse, in the original, having an ambiguity in the con-

struction; I have rendered it different from the *v. Tr.*

^c *i. e.* With that tenderness of affection, which our Lord feels for those who are his followers. Compare *Mat. IX. 36*, and the note on *εσπλάγχυσεν*.

approve things which are excellent ^d, that ye may be sincere and inoffensive, until the day
 11 of Christ; being filled with the fruits of righteousness, which ^e are by Jesus Christ to the glory and praise of God.

12 But I would have you know, brethren, that the things relating to me have fallen out rather
 13 to the advancement of the Gospel; so that my bonds in Christ are manifested ^f in the whole
 14 palace, and in all other *places*; and many of the brethren in the Lord, being emboldened by my
 15 bonds, venture more courageously to preach the word with intrepidity. Some, indeed, even
 16 preach Christ out of envy and contention, and some also out of good will ^g. The former
 17 preach Christ out of strife, not sincerely ^h, thinking to add affliction to my bonds; but the latter
 18 out of love, being sensible that I am set for the defence of the Gospel. What then ⁱ?—yet,
 19 every way, whether in pretence or in reality, Christ is preached; and in this I rejoice, yea, and
 20 will rejoice. For I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope; that I shall in nothing be confounded, but *that* with all
 boldness,

^d Or *experimentally to prove things that differ*, δουμὰς ἐν τα διαφεύρα.

^e i. e. are produced by a lively faith in Christ.

^f Or *publicly known*, and taken notice of, in Cæsar's court, and other parts of Rome.

^g Or *with a sincere affection* δι' εὐδοκίαν, and a good design.

^h Or *not with purity*, ἀγνώς, and simplicity of intention.

ⁱ Is the result of these attempts, proceeding from different principles?

boldness, as always, *so* now also, Christ shall be magnified in my body, whether by life or by death.

For, to me, to live *is* Christ ^k; and to die, gain. Now, if I live in the flesh, this ^l *is* the fruit of my labour; yet which I shall choose, I know not. For I am borne two different ways ^m; having a desire to depart ⁿ, and to be with Christ, which is infinitely better ^o; but that I may abide in the flesh, *is* more necessary for you. And being persuaded of this, I know that I shall abide and continue with you all, for your advancement and joy in the faith; that your rejoicing in me may be more abundant in Jesus Christ, by my coming among you again. Only ^p let your conversation be as becometh the Gospel of Christ; so that whether I come and see you, or be absent, I may hear concerning you, that ye continue stedfast in one spirit, striving together with one soul for the faith of the Gospel, and not in any degree terrified by your adversaries; which ^q is to them an evident token of perdition, but to you of salvation,

^k *i. e.* He is the great end, to which my life is subservient; and he will amply reward all my labour, after this life.

^l *i. e.* The consciousness of my promoting the Gospel of Christ, will make amends for my labour, &c. in preaching it.

^m Like a ship riding at anchor, and yet invited by prosperous winds to sail to its desired port.

ⁿ Or *to weigh anchor*, *αναλυ-*

σαι. See the last note.

^o *viz.* for me. The original is very emphatical, πολλὰ μάλ-λον κρείσσον, '*far better*,' *v. Tr.* which is too languid.

^p *i. e.* Behave as those who are enfranchised from the slavery of sin and Satan, by the Gospel, and are *denizens* of the heavenly Jerusalem, πολιτευεσθε, &c.

^q *viz.* The persecution they raise against you.

29 salvation, and that from God : For it is granted
 to you on the part of Christ, not only to believe
 30 in him, but also to suffer for his sake ; having
 the same struggle as ye saw in me ^r, and now
 CHAP. hear *to be* in me ^s. If therefore *there be* any
 11. consolation in Christ, if any comfort of love,
 if any communion of the Spirit, if any bowels
 2 and compassions ; complete ye my joy, that ye
 may ^t be unanimous, maintaining the same
 love, having your souls joined together, attend-
 3 ing to the one thing ; doing nothing through
 strife, or vain-glory, but in lowliness of mind
 esteeming others as more excellent than your-
 4 selves : Do not every one aim at his own in-
 terests ; but each *of you* also at the interests of
 5 others. Let the same mind be in you, which
 6 was also in Christ Jesus, who, being in the form
 of God, thought it not robbery to be as God ;
 7 yet, He emptied himself, assuming the form of
 a servant, being made in the likeness of men ;
 8 and being found in fashion as a man, He
 humbled himself, becoming obedient even to
 9 death, —— the death of the cross. There-
 fore God hath highly exalted him, and
 given him a name ^u superior to every name ;
 10 that at the name of Jesus every knee
 should bend, of celestial Beings, and those
 upon,

^r At Philippi. See *Acts* XVI.
 22, 23, 24.

^s At Rome, where I am now
 a prisoner.

^t It is difficult to translate
 this passage without tautology,

which seems to be the effect of
 the Apostle's zeal in pressing this
 important advice.

^u *i. e.* A dignity or title, *viz.*
Jesus or *Saviour*.

upon, and those under, the earth ^x; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Therefore, my beloved, as ye have always been obedient not as in my presence only, but now much more in my absence ^y work out your own salvation with fear and trembling: For it is God who is working in you both to will and to perform, out of *his* good pleasure ^z. Do all things without murmurings and disputings; that ye may be blameless and inoffensive, the sons of God irreprehensible in the midst of a depraved and perverse generation; among whom ye shine as elevated lights ^a in the world, holding out the word of life; to my rejoicing in the day of Christ, that I have not run in vain, nor laboured in vain.

But if I should be ^b poured forth as a drink-offering on the sacrifice and ministration of your faith, I rejoice, and congratulate you all: on the same account, do you also rejoice and congratulate with me.

Now, I hope in the Lord Jesus to send Timothy to you very soon, that I also may be refreshed,

^x By *celestial*, is understood Angelic Beings; by *terrestrial*, men who live upon the earth; and by *subterraneous*, those who are dead and in Hades, and probably evil spirits in the dark Abyss.

^y I have connected this with the following, rather than the preceding, clause; though the connexion is ambiguous in the

original.

^z Or *benevolence*, *εδοκιας*, towards you.

^a *φωστῖνες*, *i. e.* light houses for the guidance of mariners in the night, to which the Apostle seems to allude.

^b Or *if my blood should be poured as a libation*, *εἰ καὶ σπενδομαι*, *i. e.* if I should suffer martyrdom.

refreshed, when I know *the state of your*
 20 *affairs*; for I have no one of a like disposition,
 who will naturally ^c be solicitous for your con-
 21 *cerns*. For all seek their own *interest*, not the
 22 *things of Christ Jesus*: But ye know the expe-
 23 *rience of him, that, as a son with a father, he*
 I served with me in the Gospel. Him therefore
 I hope to send immediately, as soon as I shall
 24 *see the issue of my affairs*: But I trust in the
 Lord, that I also shall soon come to you myself.
 25 However, I thought it necessary to send to you ^d
 Epaphroditus, my brother and companion in
 labour and fellow-soldier, but your messenger,
 26 and the minister to my necessities; since he was
 very desirous *to see you all*, and was greatly
 concerned because you had heard that he had
 27 *been sick*. And indeed, he was sick, *and* near
 death: but God had mercy upon him; and
 not on him only, but on me also, that I might
 28 *not have sorrow upon sorrow*. I have therefore
 sent him with the greater diligence, that, seeing
 him again, ye might rejoice, and that I might
 29 *be the less sorrowful*. Receive him, therefore,
 in the Lord with all gladness; and hold such
 30 *persons in high estimation*: for on account of
 the work of Christ, he approached near to
 death; not regarding his life, that he might
 supply the deficiency of your service to me.

AS

^c *i. e.* With such a genuine
 tenderness, as if he was allied
 to you in blood, *γνησιως*.

^d In the mean time, till Ti-
 mothy can be conveniently
 spared.

AS for what remains, my brethren, rejoice CHAP. III.
in the Lord!—To write the same things
to you, to me indeed *is* not grievous, but for
you *it is* safe. Beware of dogs ^e; beware of
evil-workers; beware of the concision: For
we are the circumcision, who worship God in
spirit, and glory in Christ Jesus, having no
confidence in the flesh; though I too might
have confidence in the flesh. If any other
person seemeth to have cause of reliance upon
the flesh, I *have* more; circumcised on the
eighth day, of the stock of Israel, of the
tribe of Benjamin, an Hebrew of Hebrews ^f;
with respect to the Law, a Pharisee; with re-
gard to zeal, persecuting the church ^g; as to
the righteousness which is in the Law, blameless.
But the things which were gain ^h to me, those
I have accounted loss ⁱ for the sake of Christ:
Yea, doubtless, I even count all things but
loss with respect to the excellency of the know-
ledge of Christ Jesus my Lord, for whom I
have suffered the loss of all things: And I count
them but dung, that I may gain Christ, and be
found in him, not having my own righteousness
which

^e *i. e.* invidious, malignant, and contentious persons, who are of a brutal, snarling, and canine disposition.

^f *i. e.* descended from a long line of Israelites, without any foreign mixture.

^g The Christian church, which the Jews called the *heresy of the Nazarenes*.

^h *i. e.* advantageous to me; on account of which I greatly valued myself.

ⁱ I threw them away, as seamen do their most valuable goods, lest they should endanger their lives. Compare *Acts XXVII. 21*, where *ἐρριπα* is used in this sense.

which is of the Law, but that which is by the
 faith of Christ, *i. e.* the righteousness which is
 10 of God by faith; so that I may know him, and the
 power of his resurrection, and the participation
 of his sufferings, being made conformable to
 11 his death, if I may by any means attain to the
 12 resurrection of the dead ^k: Not as if I had al-
 ready attained ^l, or were already perfect; but
 I pursue *it*, if I may apprehend ^m that for
 which also I am apprehended by Christ Jesus.
 13 Brethren, I count not myself to have attained;
 but *this* one thing I *do*, forgetting those things
 which are behind, and stretching forward to
 14 the things which are before, I press towards
 the goal, for the prize of the calling of God
 15 from above ⁿ in Christ Jesus. Let as many of us
 therefore, as are perfect ^o, attend to this; and
 if in any thing ye are otherwise affected, God
 16 shall reveal even this to you. Nevertheless, ^p for
 so far as we are advanced, let us proceed
 by

^k viz. of the dead in Christ, who shall rise first, to the resurrection of life.

^l To all that I wish to be.

^m That height of excellence, for which Christ designed me, whose hand graciously laid hold on me in my mad career, and introduced me into this blessed race for the prize of immortality, in which I am now engaged.—The allusion to the olympic foot-race seems to be continued to the end of this paragraph.

ⁿ τῆς αἰᾶς κλησεως, *supernæ voc-*

cationis. The prize at the Olympic games was placed in a high and conspicuous place, that the sight of it might animate the competitors.

• *i. e.* All sincere Christians, who are, as it were τελειοι, *initiated into the mysteries* of our holy religion.

^p The construction here is something perplexed; but I have endeavoured to render it plainer than the *v. Tr.* without departing from the original.

ever circumstances I am, to be content. I know
 both *how* to be abased, and I know *how* to
 abound; every where, and in all things, I am
 instructed both to be full ^e and to be hungry,
 both to live in plenty and to suffer want: I am
 able to do all things through Christ who
 strengtheneth me. However, ye did well in
 communicating with my affliction. Now ye
 yourselves know, O Philippians, that in the begin-
 ning of the Gospel ^f, as I was departing from
 Macedonia ^g, no church communicated with
 me in the affair of giving and receiving, but
 you only; for even in Thessalonica, ye sent
 more than once to *relieve* my necessity. Not
 that I seek what is given to me; but I desire
 fruit that may abound to your account. I have
 all, and do abound: I am full, having received
 by Epaphroditus the things *sent* from you; a
 fragrant odour, an acceptable sacrifice, wel-
 pleasing to God. But my God will supply all
 your wants, according to his riches in glory, by
 Christ Jesus. Now to our God and Father
be glory for ever and ever! Amen.

Salute every saint in Christ Jesus. The bre-
 thren, who are with me, salute you. All the
 saints salute you, but especially they of Cesar's
 household. The grace of our Lord Jesus Christ
be with you all! Amen.

^e i. e. To feed plentifully, without transgressing the bounds of temperance; and to suffer hunger, without murmuring or discontent.

^f i. e. When we first preached

the Gospel among you.

^g As both Philippi and Thessalonica were situated in Macedonia, I render *on departing*, as I was departing, which is literal.

The EPISTLE of the Apostle PAUL to the COLOSSIANS.

COLOSSE was a large and populous city of Phrygia in Asia Minor, situated at a small distance from Laödicea. It appears from this Epistle, that a Christian church was established in it; but by whom, or at what time, it was founded, is uncertain. However, it is probable that during Paul's three years residence at Ephesus, the Colossians, among other Asiatics, were converted; since we are informed [Acts XIX. 20.] that 'all who dwelled in Asia heard the word of the Lord, both Jews and Greeks.' The Colossians, as we find by this Epistle, were remarkable for their piety and zeal for the Gospel; and it appears that they were in some danger of being seduced by the subtilties of Heathen Philosophers, and the insinuations of Jewish Zealots; against whom the Apostle cautions them in Chap. II. The grand design therefore of this Epistle was, to excite the Colossians to a temper and behaviour worthy of their sacred character, and to secure them from the influence of those Pagan Sophists and Jewish Bigots, who endeavoured to corrupt the purity and simplicity of the Christian faith. This Epistle is of the same date with that to the Ephesians, viz. A. D.

63, *as I observed in the preface to that Epistle; and it was sent from Rome, during St. Paul's first imprisonment in that city, by Tychicus and Onesimus.*

PAUL, an Apostle of Jesus Christ by the CHAP.
will of God, and Timothy a brother, 1.
to the saints and faithful brethren in Christ, 2
who are at Colosse: Grace *be* to you, and
peace from God our Father, and the Lord
Jesus Christ.

We ^a give thanks to God, even the Father 3
of our Lord Jesus Christ, always praying for
you; having heard of your faith in Christ 4
Jesus, and love to all the saints; for the hope 5
that is laid up for you in heaven, of which ye
have heard before in the word of the truth, *i. e.*
the Gospel; which hath appeared to you, even 6
as in all the world ^b, and is producing fruit;
as *it hath done* also among you, from the day
in which ye have heard, and known the grace
of God in truth: As ye have also learned from 7
Epaphras our dear fellow-servant, who is a
faithful minister of Christ for your sake; who 8
also manifested to us your love in the Spirit.
For this cause, we also, from the day we heard 9
of it, do not cease to pray for you, and to offer
up our requests that ye may be filled with the
knowledge of his will, in all wisdom and spiri-
tual understandings; so that ye may walk worthy 10
of

^a *viz.* Paul and Timothy. See the Roman Empire, as the phrase then signified.

^b *i. e.* In all the provinces of

of the Lord, pleasing *him* in all *things*, being
 fruitful in every good work, and increasing
 11 in the knowledge of God; strengthened with
 all might, according to his glorious power,
 to all patience and long suffering with joy;
 12 giving thanks to the Father, who hath made
 us fit for a part of the inheritance of the saints
 13 in the light ^c, who hath delivered us from the
 power of darkness, and translated *us* into the
 14 kingdom of the Son of his love; in whom we
 have redemption by his blood, *even* the forgive-
 15 ness of sins; who is the image of the invisible
 God, the first-born of the whole creation. For
 16 by him were all things created, things in hea-
 ven, and things on earth, visible and invisible,
 whether *they be* Thrones, or Dominions, or
 Principalities, or Powers ^d; all things were created
 by him, and for him: And He is before all,
 17 and by him all things subsist ^e, and He is the
 18 Head of the body, *i. e.* the church; who is
 the beginning, the first-born from the dead ^f,
 that He might have the pre-eminence in all
 19 things: For in him, it was His ^g pleasure, that
 20 all fulness should reside, and by him to reconcile
 all things to himself, having made peace by the
 blood of his cross; by him, *I say*, whether
 things

^c Of life and glory in heaven.

^d See the notes on *Rom.* VIII.
 35. *Eph.* VI. 12.

^e In that harmonious order,
 which renders them one beautiful
 Whole.

^f *i. e.* The first who ever rose
 to an endless life.

^g *viz.* The Father's pleasure,
that in him [the Son] *in whom*
he is well pleased, *Matt.* III. 17, -
all fulness, &c.

things on earth; or things in heaven ^h. And you, who were formerly alienated, and enemies in *your* mind by wicked works, He hath now reconciled in the body of his flesh by death, that He might present you holy and blameless, and free from all accusation, in his sight; if ye continue established and grounded in the faith and be not removed from the hope of the Gospel, which ye have heard; which hath been preached to the whole creation ⁱ under heaven; of which I Paul am made a minister. I am now rejoicing in my sufferings for you, and filling up that which is wanting of the afflictions of Christ ^k, in my flesh, for the sake of his body, which is the church; of which I was made a minister, according to the dispensation of God, which is given to me for you, that I might preach the word of God in its full extent, *viz.* the mystery which was hidden from ages, and generations, but is now manifested to his saints; to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; whom we preach, admonishing every man, and instructing every man with all wisdom, that we may present

^h *i. e.* Celestial spirits, who are now reconciled to fallen men who had revolted from God, and incorporated with them into one holy and happy society.

ⁱ *i. e.* The glad tidings of the Gospel extend to all the nu-

man species; and some in every known nation have heard and embraced it.

^k Which Christ, as the Head, is to suffer in his members, bearing part of them in my own body, by my present imprisonment, &c.

present every one perfect in Christ Jesus ¹;
 29 for which end I also labour, striving according
 to his energy, which operateth in me with
 power.

CHAP. II. **N**OW I would fain have you know what a
 great conflict I have ^m for you, and those
 of Laodicea, and as many as have not seen my
 2 face in the flesh; that their hearts may be com-
 comforted, being joined together in love, and ⁿ all
 the richness of the full assurance of understand-
 1 ing, to the acknowledgement of the mystery of
 God, even of the Father, and of Christ, in
 3 whom all the treasures of wisdom and know-
 4 ledge are hidden. And this I say, that no one
 5 may deceive you with enticing discourses ^o. For
 though I be absent in the flesh, yet I am with
 you in the spirit, rejoicing and observing your
 order, and the steadiness of your faith in Christ.
 6 Therefore as ye have received Christ Jesus the
 7 Lord, *so* walk in him; being rooted and edified
 in him, and established in the faith as ye have
 been taught, abounding in it with thanksgiving.
 8 See to it that no man make a prey of you
 by philosophy and vain deceit, according to the
 tradition

¹ At his final appearance to judge the world.

^m *i. e.* What uselessness and agony (*αγωνα*) of mind it gives me, that my confinement will not permit me to serve you otherwise, than by letters and prayers.

ⁿ *i. e.* The richest understanding and falsest persuasion of the truth of the Gospel. The original is very emphatical, and agreeable to the Hebrew idiom.

^o Or *specious reasonings*, contrary to the wisdom of the Gospel.

tradition of men ^p; after the rudiments ^q of the world, and not after Christ. For in Him ⁹ all the fulness of the Deity dwelleth bodily ^r: And ye are complete in him, who is the Head ¹⁰ of all Principality and Power; in whom ye ¹¹ are also circumcised with the circumcision not performed with hands, by putting off the body of the sins of the flesh, by the circumcision of Christ ^s; being buried with him in baptism, ¹² in which also ye were raised with *him*, by faith in the energy of God ^t, who raised him from the dead. And you, who were dead in your sins ¹³ and the uncircumcision of your flesh, hath He raised to life together with him, having freely forgiven all your offences, *and* blotted out the ¹⁴ hand-writing of ordinances ^u that was against us, which was contrary to us; and He hath taken it away, nailing it ^{*} to the cross; *and* having ¹⁵ spoiled Principalities and Powers ^v, he made them

^p Of the Jews, and Judaizing teachers.

^q στοιχεῖα, *the elements* or first principles of that literature, which prevails among those heathen philosophers, who would corrupt the simplicity of the Gospel by sophistry and subtle speculations.

^r Or *substantially*; his human nature being, as it were, the temple of the Divinity.

^s *i. e.* Baptism, by which we are initiated into the Christian religion, as the Jews were into the Mosaic by circumcision.

^t By a belief in that Divine

power which raised Christ from the dead, and by that confirmed his doctrine, and animated us by the hopes of a glorious resurrection and immortality *to walk in newness of life*.

^u The Jewish ceremonies. See *Acts* XV. 10.

^{*} *i. e.* cancelling the obligation to observe the Law, as Bonds were cancelled by being struck through with a nail.

^v *i. e.* The evil spirits, of the trophies which they had gained by drawing mankind into the apostasy. Compare *Rom.* VIII.

38.

them a public spectacle, triumphing over them in it ^z.

- 16 Let not any one therefore judge you in
 17 meat, or in drink, or in respect to a festival, or
 18 to a new moon or sabbaths, which are a shadow
 of things to come ^a; but the body *is* of Christ.
 19 Let no one, who may desire it, deprive you of
 your prize, by *an affected* humility, and the
 worship of angels ^b, intruding into those things
 which he hath not seen, being vainly puffed
 20 up by his carnal mind; and not holding ^c the
 Head, from whom the whole body being sup-
 plied and compacted by joints and ligaments,
 21 groweth ^d with the increase of God. If there-
 fore ye are dead with Christ from the rudi-
 ments ^e of the world, why do ye submit to
 ordinances as if ye were living in the world?
 22 ' Do not touch; do not taste; do not handle ^f:'
 23 all which things tend to corruption ^g, by the
 abuse according to the commandments and
 doctrines of men; which have indeed a pre-
 tence of wisdom in will-worship, and humility,
 and

^z Even on that cross, by which Satan hoped to have triumphed over him. the spiritual Head of Angels and men. See above, v. 10.

^a These were types and shadows; but the Gospel was to be the substance, which was prefigured by them.

^b Some Jewish zealots seem to have inculcated this doctrine, (See *Tob. XI. 14. XII. 12, 15.*) which was afterwards so eagerly embraced by the church of Rome.

^c *i. e.* Not adhering to Christ,

^d In grace and holiness.

^e *i. e.* Those principles on which the Jews lay so great a stress.

^f Touch not those unclean things, taste not those prohibited meats, handle not those polluted things, which the Mosaic law forbids.

^g *i. e.* the corruption of the Christian religion by the abuse of them, *αποχρηται*, &c.

^h *i. e.*

and severity to the body, *and are* ^h not of any value, *but* to the satisfying of the flesh. If ye ^{CHAP.} then are risen with Christ ^{III.}, seek those things which are above, where Christ is sitting at the right hand of God. Set your affection ^k on things above, not on those things which are on the earth. For ye are dead ^l, and your life is hidden with Christ in God: When Christ, our Life, shall appear ^m, then ye shall also appear with him in glory.

Mortify therefore your members which are upon the earth ⁿ, *viz.* fornication, impurity, inordinate affection, evil concupiscence, and covetousness ^o, which is idolatry; on account of which things the wrath of God is coming on the children of disobedience ^p, among whom ye also walked formerly, when ye lived with them: But now put ye off even all these, anger, animosity, malice, evil-speaking ^q, lewd ^r con-

^h *i. e.* But are not of any value *οὐκ ἐν τιμῇ τινι*, in the sight of God; since they foment a carnal satisfaction of vain glory and contempt of others, which are as contrary to the genius of Christianity as the greatest sensual indulgences.

ⁱ By baptism to newness of life. See above Chap. II. 12. 20. and Rom. VI.

^k *φρονητε*, mind, *i. e.* prefer, affect, and pursue.

^l To worldly things. See above, Chap. II. 20, and your new and better life, though the glory and felicity of it be hidden from you at present, is laid up, like

a precious jewel, with Christ, &c. ^m *viz.* In pomp and splendor at the last day, you shall make a part of that bright and illustrious assembly which shall surround him.

ⁿ *i. e.* Those low groveling inclinations, and sensual appetites, which belong to our animal nature.

^o Or any greedy and insatiable desire.

^p *i. e.* the unbelieving world. See note on Eph. V. 6.

^q *ελασφημια* here includes blasphemy against God, and railing and calumny against men; and *αισχρολογια* those obscene discourses

- 9 conversation out of your mouth. Do not lie one to another ; having put off the old man ^r with his deeds, and put on the new *man*, which is renewed in knowledge, according to the image of Him ^s who created him : Where there is neither ^t Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian ^u, slave *nor* free-man ; but Christ *is* all, and in all.
- 12 Put on therefore, as the chosen and beloved saints of God, bowels of tender mercies, gentleness, lowliness of mind, meekness, long-suffering ; bearing with one another, and freely forgiving each other, if anyone have a quarrel against another ; even as Christ hath freely forgiven you, so also *do* ye : And, above all these things, *put on* charity, which is the bond of perfection ; and let the peace of God preside ^x in your hearts, into which ye are also called in one body : And be ye thankful ^y. Let the word of Christ dwell in you richly ^z ; in all wisdom

discourses which are so common among those who profess the purity of the Gospel, to the scandal of religion, and even of good-breeding upon which they pique themselves.

^r Compare *Eph.* IV. 22, *ad fin.*

^s *i. e.* of God the great standard of moral perfection, who hath made you members of that blessed society, *where there is*, &c.

^t *i. e.* No distinction between. See *Gal.* V. 6.

^u Barbarians and Scythians

were as much despised by the polite Greeks and Romans, as the Gentiles in general were by the Jews.

^x *ἑταίρεω*, a metaphor borrowed from the *master of the games* presiding in the Olympic exercises.

^y For the noble privileges, to which ye are entitled by that vocation.

^z The learned reader will observe that I point this verse in the original different from the common editions ; for this clause is joined with the following,

wisdom teaching and admonishing one another, singing psalms, and hymns, and spiritual songs, with grace in your hearts, to the Lord: And whatever ye perform in word, or in deed, *do* all in the name of the Lord Jesus, giving thanks to God even the Father through him.

Wives, be in subjection to your own husbands, as it is becoming in the Lord. Husbands, love *your* wives, and be not bitter against them. Children obey *your* parents in all things ^a; for this is well-pleasing to the Lord. Fathers do not exasperate your children ^b, lest they be discouraged. Servants, be obedient in all things to *your* masters according to the flesh; not with eye-service, as pleasing men, but in simplicity ^c of heart, fearing God: And whatever work ye are employed in do it from the soul, as to the Lord, and not to men ^d; knowing that ye shall receive from the Lord the recompence of an inheritance, since ye are serving the Lord Christ. Now, he that doeth wrong, ^e shall receive according to the wrong which he hath done; and there is no respect of persons.

following, &c. I think, with more propriety than with the preceding clause.

^a *i. e.* In every lawful command.

^b *q. d.* Do not abuse the superiority of the relation, so as to irritate them by too much rigour and severity; *lest they should be discouraged* from attempting to please you, and *their spirits should be broken*, *μὴ*

ἀδυνατούν.

^c See note on *Eph.* VI. 5.

^d *i. e.* Not to men only, but as discharging your duty at the same time to the Lord, in a conscientious manner.

^e *i. e.* He that *injures* any person, in any relation of life, let him be Christian, Jew, or heathen, shall be punished accordingly in the day of retribution.

^f With

CHAP. persons ^f. Masters, render to *your* servants justice and equity, knowing that ye also have a Master in heaven.

IV.

- 2 Persevere in prayer, being vigilant in it with
 3 thanksgiving; at the same time also pray-
 ing, that God may open to us a door of
 utterance ^g to speak the mystery of Christ, (for
 4 which I am even in bonds) that I may make
 5 it manifest, as I ought to speak. Walk in
 wisdom towards those who are without ^h; re-
 6 deeming the time. Let your discourse *be* al-
 ways with grace, seasoned with salt ⁱ, that you
 may know how ye ought to answer every one.
 7 All that relates to myself Tychicus, a beloved
 brother and faithful Deacon, and *my* fellow-
 servant in the Lord, will make known to you;
 8 whom I have sent to you for this very purpose,
 that he may know your affairs, and may com-
 9 fort your hearts; with Onesimus ^k, a faithful
 and beloved brother, who is one of you:
 They will inform you of all things *transf-*
 10 *acted* here. Aristarchus my fellow-prisoner
 saluteth you, and Mark, sister's son to Barnabas,
 concerning whom ye have received orders; if
 11 he comes to you, entertain him; and Jesus,
 who is called Justus: These who are of the
 circumcision *have been my* only fellow-labourers
 unto the kingdom of God; who have been a
 comfort

^f With God, who beholds both Master and servant with an equal regard, as Lord and universal Parent of all.

^g Compare 1 Cor. XVI. 9.

^h viz. The pale of the church, i. e. the Heathens.

ⁱ Compare Mat. V. 13, Luke XIV. 34. and notes.

^k See the Epistle to Philemon.

^l Literally

comfort to me. Epaphras, who is one of you, ¹²
 a servant of Christ, saluteth you ; always fervently praying for you ¹, that ye may continue perfect and complete in all the will of God. For I bear testimony to him, that he hath a ¹³
 great zeal for you, and those in Laodicea and Hierapolis. Luke ^m the beloved physician, and ¹⁴
 Demas, salute you. Salute the brethren who ¹⁵
 are in Laodicea, and Nymphas with the church ⁿ which is in his house : And when this Epistle ¹⁶
 is read to you, cause it also to be read in the church of the Laodiceans, that ye likewise ¹⁷
 may read the Epistle from Laodicea ; and say to Archippus, Be cautious with regard to the ¹⁸
 ministry which thou hast received in the Lord, that thou fulfil it. The salutation of *mc* ¹⁸
 PAUL with my own hand. Remember my bonds ! Grace *be* with you ! Amen.

ⁱ Literally, *striving for you in prayers*, as wrestlers in the public games do for victory, *αγωνίζομενος*.

^m Compare *Acts* XXVII. from whence it appears that St. Luke, the author of the *Acts*, accom-

panied Paul to Rome ; so that he may be presumed to be the person mentioned here, and that he was a Physician, &c.

ⁿ *i. e.* The Christians who either resided in it, or assembled there for social worship.

The First Epistle of the Apostle PAUL to the THESSALONIANS.

THESSALONICA was the metropolis of Macedonia, and stood on a bay of the Ægean sea. The Christian religion was planted in this city by Paul and Silas, soon after they left Philippi where they had met with such ill treatment. At first, they preached here with so much success that great numbers of the Gentiles, and some Jews, of Thessalonica, embraced the Gospel: But the unbelieving Jews stirred up the idolatrous inhabitants against the Apostle and his friends, and obliged him to leave the place abruptly, and to go in the night to Berea. However, the opposition which these bigots raised against the Gospel, and continued to foment after Paul's departure, did not shake the faith of the Thessalonian converts; who adhered to the Christian cause with distinguished zeal and constancy, as appears from Chap. I. 3—10. II. 13, 14. The Apostle did not make any long stay at Thessalonica; and as he had left his converts there under great affliction both on his, and their own account, he sent Timothy to them from Athens, to confirm them in their attachment to the Gospel, and to comfort them under their concern for his sufferings. Timothy, at his return, found Paul at Corinth, where he resided near two years; from whence, it is probable

probable that this Epistle was written, not long after his arrival in that city. See Chap. III. 6, II. 17. This will fix the date of this Epistle about A. D. 52. and the twelfth year of the Emperor Claudius. The design of it in general was to confirm the Thessalonians in their adherence to the Gospel, and to engage them, from the sufferings they had endured in so noble a cause, and the extraordinary character they had supported, to make still greater advances in religion, &c.

PAUL, and Silvanus ^a, and Timothy, to CHAP. I.
 the church of the Thessalonians in God
 the Father and the Lord Jesus Christ: Grace
 and peace be to you from God our Father,
 and the Lord Jesus Christ.

We always give thanks to God for you all,
 making mention of you in our prayers, incessantly remembering your ^b work of faith, and labour of love, and patience of the hope by our Lord Jesus Christ, before God even our Father; knowing, beloved brethren, your election of God; since our Gospel came not to you in word only, but also in power, and in the Holy Spirit, and in much assurance; as ye know what ^c manner of persons we were among you for

^a This is the same person who is called Silas, Acts XV. 22. and Tertius, Rom. XVI. 22. *Hebraisms, signifying an active faith, a laborious love, and a patient or constant hope.*

See the note in loc.

^b Work of faith, labour of love, and patience of hope, are ^c i. e. What vigour and zeal we exerted in converting you, &c.

^d More

6 for your sake. And ye became imitators of us, and of the Lord; having received the word, in much affliction, with joy of the Holy Spirit: So that ye were examples to all the believers in Macedonia and Achaia. For not only the word of the Lord founded forth from you in Macedonia and Achaia, but also in every place your faith towards God is spread abroad; so that we need not say any thing ^d.
 9 For they themselves declare concerning us what a kind of enterance we had among you; and how ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, *viz.* Jesus, who delivereth us from the wrath to come ^e.

CHAP. II. For ye yourselves, brethren, know our entrance to you, that it was not in vain: But even when we had before suffered, and had been injuriously treated, as ye know, at Philippi ^f, we were bold in our God freely to speak to you the Gospel of God with much contention ^g. For our exhortation *was* not of deceit ^h, nor of impurity, nor in craftiness: But as we have been approved by God to be entrusted with the Gospel, we speak so as not pleasing men, but God who trieth our hearts. For we did

^d More concerning your conversion, or progress in the faith. *For they themselves* among whom we have since preached the Gospel, *declare*, &c.

^e *viz.* Upon all those who know not God, and despise the

Gospel of Christ.

^f See *Acts* XVI. 22.--24.

^g By the opposition raised by the Jews. See *Acts* XVII. 1--9.

^h *i. e.* was not either erroneous, or impure, or seducing.

ⁱ Who

did not any time use flattering words, as ye know; nor a pretence for covetousness, God *is* witness: Nor did we seek applause of men, neither of you, nor of others; though we might have been burdensome, as the Apostles of Christ ⁱ. But we were gentle among you, even as a ^k nursing mother cherisheth her children: So we, being tenderly affectionate towards you, took pleasure to impart to you, not only the Gospel of God, but also our own souls ^l; because ye were dear to us. For ye remember, brethren, our labour and toil; for, working night and day that we might not be burdensome to any of you, we preached to you the Gospel of God. Ye *are* witnesses, and God *also*, how holily, and justly, and unblameably we behaved ourselves among you who believe; as ye know, how we exhorted, and comforted, and conjured every one of you, as a father *doth* his children, that ye would walk worthy of God, who hath called you into his kingdom and glory. For this cause also we give thanks incessantly to God, that when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men ^m, but (as it is in reality) the word of God, which worketh

ⁱ Who has authorized us to take a necessary subsistence from our converts.

^k *τετοφος*, not a mercenary nurse, *v. Tr.* but a tender mother who suckles her child, and cherishes him in her bosom, and finds an inexpressible pleasure

VOL. II.

in imparting food and genial warmth to her infant, who is dearer to her than life; *so we*, &c.

^l Or *lives*, *τας ψυχας*.

^m *i. e.* Not as an artful system of human philosophy.

14 worketh powerfully in you who believe. For
 ye, brethren, became imitators of the churches
 of God, which, in Judea, are in Christ Jesus;
 since ye also have suffered the same things
 from your own countrymen, as they *have* from
 15 the Jews, who killed both the Lord Jesus and
 their own prophets, and have persecuted us,
 and are displeasing to God, and contrary to all
 16 men ⁿ; forbidding us to speak to the Gentiles
 that they might be saved, to fill up their sins
 continually: But the wrath ^o is coming upon
 them to the greatest extremity.

17 But we, brethren, though separated from you
 for a short time, in person not in heart, have
 the more earnestly endeavoured to see your face
 18 with an ardent longing. Therefore, we would
 have come to you (even I PAUL) once and a
 19 second time; but Satan hath hindered us. For
 what *is* our hope, or joy, or crown of rejoicing
 (*are* not even ye) in the presence of our Lord
 20 Jesus Christ at his appearance? For ye are our
 glory and joy. Wherefore, being no longer
 21 able to bear *it* ^p, we acquiesced in being left
 2 alone at Athens, and sent Timothy your brother and
 minister of God, and our fellow-labourer in the
 Gospel of Christ, to confirm you, and to exhort
 you

ⁿ *i. e.* They behave in the most unfriendly and perverse manner to all men, hating every nation but their own.

^o *i. e.* The wrath of an incensed God will shortly overtake them (as certainly as if it was already come, ἐφθασε) by the

final destruction of their city and nation, at least εἰς τέλος, till the end of their appointed time.

^p *viz.* the uncertainty I was under with regard to your affairs, during my absence from you.

you concerning your faith, that none *of you* might 3
 be shaken by these afflictions; for ye yourselves
 know, that we are appointed to this: And in- 4
 deed, when we were with you, we foretold to
 you that we should suffer tribulation; even
 as it came to pass, and ye know ^a. For this 5
 cause, not being able to endure any longer, I
 sent, that I might know your faith; lest by any
 means the tempter might have tempted you,
 and our labour have been in vain. But now, 6
 Timothy having returned to us from you, and
 brought us the good news of your faith and
 love, and that ye always retain a good remem-
 brance of us, earnestly desiring to see us, as we
 also *to see* you; we were on that account com- 7
 forted concerning you, brethren, in all our af-
 fliction and distress, by means of your faith:
 For now we live, if ye continue steadfast in 8
 the Lord. For what *sufficient* thanks can we 9
 render to God concerning you, for all the joy
 with which we rejoice on your account before
 our God? night and day praying with the 10
 utmost fervor, that we may see your face, and
 perfect the deficiencies of your faith. Now, 11
 may God himself, even our Father, and our Lord
 Jesus Christ, direct ^r our way to you! And may 12
 the Lord cause you to increase and abound in
 love towards each other, and to all, even as we *do*
 towards you! that your hearts may be confirmed, 13
 and

^a By the sad experience of *away*, by removing those ob-
 severe persecutions. structions which prevent our

^r *i. e.* clear and smooth our coming to you *directly*.

and you be blameless in holiness before God, even our Father, at the appearance of our Lord Jesus Christ with all his saints.

CHAP. IV. **A**S for what remains then, we beseech and exhort you, brethren, in the Lord Jesus, that as ye have received ^s from us how ye ought to walk, and to please God; so ye would abound ^t more and more. For ye know what precepts we gave you on the part of the Lord Jesus. For this is the will of God, *viz.* your sanctification; that ye should abstain from fornication; that every one of you should know how to possess his vessel ^u in sanctification and honour, not in the lust of concupiscence, even as the heathen who know not God; that no one should over-reach, and defraud his brother in *any* affair; since the Lord *is* the avenger of all such, as we also have formerly declared and testified to you. For God hath not called us to impurity, but to holiness. He therefore who despiseeth ^x, despiseth not man but God, who hath also given to us his Holy Spirit.

Now, concerning brotherly love, ye have no need that I should write to you; for ye yourselves are divinely ^y taught to love one another: And

^s *viz.* Instructions from us the preachers of the Gospel, how you ought to behave, &c.

^t In every virtue and Christian grace.

^u *i. e.* This material shell, the body, in which his immortal soul is deposited, as a pearl

of inestimable price.

^x *viz.* Our testimony and admonitions, which are the dictates of the Holy Spirit.

^y God, dwelling in our nature, having given you the example and the precept in its brightest lustre.

^z φιλοτι-

And indeed ye practise it towards all the brethren who are in all Macedonia. But we exhort you, brethren, that ye abound more and more; and that ye ^z make it your ambition to live quietly, and to do your proper business, and to work with your own hands, as we gave it you in charge; so that ye may walk decently towards those who are without ^a, and *that* ye may have need of nothing.

BUT I would not that ye should be ignorant, brethren, concerning those who are asleep ^b, that ye may not lament as others who have no hope. For if we believe that Jesus died, and rose again; in like manner also will God bring with him those who sleep in Jesus ^c. For this we say to you, by the word of the Lord, that we who are alive, *i. e.* ^d those who remain at the coming of the Lord, shall not precede ^e those who

^z φιλοτιμεισθαι. See note on 2 Cor. V. 9. *q. d.* Instead of attracting the notice of the world by brilliant actions, *let it be your ambition* to practise the mild and humble virtues of the Gospel of peace.

^a The pale of the church.

^b *i. e.* Your deceased brethren; that ye may not mourn for them like unbelievers, *who have no hope* of a resurrection to immortal life.

^c Or *will bring, &c. those who are asleep, by Jesus, i. e.* by the power and agency of

Jesus; for διὰ τοῦ Ἰησοῦ may be considered as a separate clause, unconnected with κομηντας.

^d I have supplied [*i. e.*] and rendered ἐν περιλειπομένοις, *Those who remain*; which explains the Apostle's meaning, and clears him from the imputation of entertaining an erroneous opinion concerning our Lord's immediate appearance; for such a notion is contrary to Paul's own words on the subject in 2 Thess. II. 1, 2, &c.

^e *i. e.* Shall not enter into glory before them.

- 16 who are asleep: For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first:
- 17 Then we^f, who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so we shall be
- 18 with the Lord for ever. Therefore comfort one another with these words.

CHAP. But, concerning the times and the seasons^g,
 V. brethren, ye have no need that I should write to
 2 you. For ye yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; for when they shall say, 'Peace and
 3 safety,' then sudden destruction is coming upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are
 4 not in darkness, that the Day should surprize you, as a thief: Ye are all the children of the light, and the children of the day; we are not
 5 of the night, nor of darkness. Therefore let us not sleep, as others *do*; but let us be vigilant, and sober. For they that sleep, sleep in the
 7 night; and they who are drunken, get drunk in the night: But let us, who are of the day, be
 8 sober^h; putting on the breast-plate of faith and love,

^f *i. e.* Such of us Christians as shall be then living. See above v. 5. and note^d.

^g *i. e.* The particular time of this grand event, which shall be the closing scene of the dispensations of Providence in this

world.

^h The *day* being the season for wakefulness, sobriety, and labour; and none riot in the day, but such as are lost to all sense of decency.

love, and, *for* an helmet, the hope of salvation. For God hath not appointed us to wrath, but to the obtaining of salvation by our Lord Jesus Christ, who died for us ; that whether we wake or sleep, we should live together with him. Therefore comfort one another, and edify each other, even as also ye do.

NOW, we desire you, brethren, to knowⁱ those who labour among you, and preside over you in the Lord, and admonish you ; and to esteem them very highly in love, on the account of their work : *And* be at peace among yourselves. And we beseech you, brethren, admonish those who are disorderly, comfort the feeble-minded, succour the weak, be patient towards all. See that no one render to any evil for evil ; but always pursue that which is good, both towards each other, and towards all *men*. Rejoice always. Pray incessantly. In every thing give thanks ; for this is the will of God in Christ Jesus, concerning you^k. Quench not^l the Spirit. Despise not prophesyings. Try all things : Hold fast that which is good ; abstain from all appearance of evil. And may the God of peace himself

ⁱ *i. e.* To distinguish them by a particular respect, and reverent regard.

^k *viz.* That you should continually acknowledge the blessings of the Gospel, &c. with chearful and grateful hearts.

^l *i. e.* Extinguish not the sacred flame of the Holy Spirit.— This seems to allude to the visible descent of the Spirit in *fiery tongues* on the day of Pentecost.

himself sanctify you entirely! and may the^m whole of you, spirit, and soul, and body, be preserved blameless to the appearance of our Lord Jesus Christ! Faithful is He who hath called you, who also will do *it*.

24
25, 26 Brethren, pray for us! Salute all the brethren
27 with a holy kiss. I adjure you by the Lord, that this Epistle be read to all the holy brethren.
28 The grace of our Lord Jesus Christ *be* with you! Amen.

^m ὁλοκληρον ὑμων, i. e. Your whole composition, viz. the rational *spirit*, the animal *soul*, and terrestrial *body*; which constitute the whole man, according to the opinion of the ancient Philosophers and Jewish Rabbins.

The Second Epistle of the Apostle PAUL to the THESSALONIANS.

It seems highly probable that the second Epistle was written from the same place with the first to the Thessalonians, and not long after it, namely, from Corinth about A. D. 52; since Timothy and Silas are joined in the inscription to both Epistles. The general design of this Epistle (like the former) was to confirm the Thessalonian converts in the faith of the Gospel, and to comfort them under the sufferings to which they were exposed; to rectify some mistaken notions they seem to have entertained about the immediate coming of our LORD to judgment,

ment, probably from a wrong apprehension of the Apostle's meaning in 1 Thess. IV. 13—18; and to direct them in the exercise of salutary discipline towards some, who were guilty of irregularities in the Church.

PAUL, and Silvanus ^a, and Timothy, to the church of the Thessalonians in God our Father, and the Lord Jesus Christ: Grace to you, and peace from God our Father, and the Lord Jesus Christ. CHAP. I.

We ought always to give thanks to God on your account, brethren, as it is fit, because your faith groweth exceedingly, and the love of every one of you all towards each other aboundeth; so that we ourselves boast of you in the churches of God, on account of your patience and faith in all your persecutions and tribulations that ye endure. *This is* a display of the righteous judgement of God, that ye may be accounted worthy of the kingdom of God, for which ye also suffer: since *it is* a righteous thing with God, to repay tribulation to those who afflict you; and to you who are afflicted, rest with us, at the revelation of the Lord Jesus from heaven, with his mighty angels, in flaming fire, to execute vengeance on those who know not God, and those who obey not the Gospel of our Lord Jesus Christ; ^b who shall

^a Or Silas. See note on 1 Thess. I. 1.

^b The original is very emphatical οἱτινες διὰ τὴν τιμωρίαν, οὐδέ ποτε αἰώνιον, κ. τ. λ. *who shall suffer punishment, the punishment of*

eternal perdition, which shall blast them like lightening from the effulgent presence of the Lord (from which they shall be banished for ever), and will be the effect of his glorious power.

^c i. e.

shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all those who believe (for our testimony among you was believed) in that Day. To this end we also pray continually for you, that our God would render you worthy of *this* ^e calling, and would fulfil all the the good pleasure of *his* goodness and the work of faith, with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Jesus Christ.

CHAP. II. **N**OW, we beseech you, brethren, that with regard to the coming of our Lord Jesus Christ, and our gathering together unto him ^d, ye be not soon shaken in mind, nor be troubled, either by spirit, or by word, or by Epistle as from us, as if the day of Christ were just coming. Let no one deceive you by any means: For *it shall not arrive* until there come first an ^e apostasy, *until* the man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or the object of worship; so that he, as God, seateth himself in the temple of God, shewing himself that he

^c *i. e.* Your high calling in Christ Jesus.

^d At his final appearance, concerning which the Apostle had written in 1 *Thess.* IV. 17.

^e This Apostasy begun in the Apostle's days, *v.* 7. by the

falling away of many Christian converts to Judaism: But the prediction seems ultimately to refer to the Church of Rome; the usurpation of the Popes being plainly foretold in *v.* 4, 9, 10, 11. See *Mede's Works*.

^f This

he is God. Do ye not remember, that, when
 I was yet with you, I told you these things?
 And now ye know what restraineth him from
 being revealed in his own time. For the mystery
 of iniquity is already working; only there is
 one ^f who now hindereth, until he be taken out
 of the way: And then shall that wicked one be
 revealed, whom the Lord will destroy by the
 breath of his mouth, and abolish by the bright-
 ness of his appearance; *even him*, whose coming
 is according to the energy of Satan, with all
 power ^g, and lying signs and wonders, and with
 all manner of unrighteous fraud, among those
 who perish; because they received not the love
 of the truth, that they might be saved. And
 for this cause, God will send upon them strong
 delusion ^h, so as to believe the lie; that they
 all may be condemned who believed not the
 truth ⁱ, but took delight in unrighteousness. But
 we ought always to give thanks to God for You,
 brethren beloved by the Lord, because God hath,
 from the beginning, chosen you to salvation, by
 sanctification of the Spirit and belief of the truth; to
 which

^f This, by several modern commentators, is supposed to be the Roman imperial power, which did not suffer the Papal authority to grow to such an exorbitant height, as it did after the extinction of the former. Even several of the ancient fathers say, That Antichrist was not to appear till after the fall of the Roman empire.

^g i. e. An exorbitant power,

and fictitious miracles supported by false testimony.

^h Literally *the energy of deceit*, ενεργειαν πλάνης. — They shall continue to deceive others, till at last they are deceived themselves.

ⁱ Though it was offered to them with sufficient evidence; being blinded by the allurements of pleasure and profit.

- 14 which He hath called you by our Gospel, to the attainment of the glory of our Lord Jesus Christ.
- 15 Therefore, brethren, stand fast, and retain the instructions ^k which ye have been taught, whether
- 16 by word or our epistle. Now, may our Lord Jesus Christ himself, and God even our Father, who hath loved us, and hath given *us* everlasting consolation and good hope, through grace, comfort
- 17 your hearts, and confirm you in every good word and work!

- CHAP. III. AS for what remains, brethren, pray for us, that the word of the Lord may have a *free*
- 2 course ^l, and be glorified, even as among you; and that we may be delivered from unreasonable and
- 3 wicked men; for all have not faith. But the Lord is faithful, who will confirm you, and keep
- 4 you from evil ^m. Now, we have confidence in the Lord with respect to you, that ye are both doing, and will do, the things which we
- 5 give you in charge. And may the Lord direct your hearts into the love of God, and into the patient waiting for Christ ⁿ!
- 6 But we charge you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your-

^k παραδοσεις, i. e. *What we have delivered to you, viva voce or by letter* — The word traditions *v. Tr.* has been appropriated by the Papists to their idle dreams, and fabulous stories.

^l Literally *may run and be applauded*; alluding to the racers

in the Olympic games.

^m Or *will guard you against the evil one*, i. e. Satan, φιλαξίς απο του πονηρου.

ⁿ Literally *the patience of Christ*, την υπομονην του Χριστου, which may also signify *Christian patience* under afflictions.

• Being

yourself from every brother who walketh disorderly, and not agreeably to the instruction which he hath received from us. For ye yourselves know, how ye ought to imitate us: for we did not behave ourselves disorderly among you; neither did we eat any man's bread at free-cost, but wrought with labour and toil night and day, that we might not be burdensome to any of you: Not because we have not power^o, but that we might exhibit ourselves *as* an example for you to imitate us. And even when we were with you, we gave this in charge to you, That if any one would not work, neither should he eat. For we hear that there are some among you who walk disorderly, not working at all, but are over-busy^p. Now, those who are such we charge and entreat by our Lord Jesus Christ, that working, with quietness, they eat their own bread^q. And as for you, brethren, do not slacken your diligence in well-doing. But if any one doth not obey our word by this Epistle, set a mark upon that man, and do not associate with him, that he may be ashamed: Yet account *him* not as an enemy, but admonish *him* as a brother. Now, may the Lord of peace himself give you peace at all times, by every means! The Lord *be* with you all!

The

^o Being authorized to receive a maintenance from those to whom we preach the Gospel; *for the labourer is worthy of his hire.*

^p περιεργαζομενους. They are

intermeddlers in the affairs of others, when they neglect their own.

^q i. e. The bread which they have earned by their labour.

- 17 The salutation of *me* PAUL with my own
hand, which is the signature in every Epistle;
18 so I write. May the grace of our Lord Jesus
Christ *be* with you all! Amen.
-

The First Epistle of the Apostle PAUL to T I M O T H Y.

Timothy was a native of *Lystra*, a city of *Lycæonia* in *Asia Minor*. His father was a Greek, but his mother, *Eunicè*, was a Jewess, who, as well as his grand-mother *Loïs*, took care to give him an excellent education from his infancy; for he was well acquainted with the *Sacred Writings* from a child. It is probable that he was converted to the Christian Faith when Paul and Barnabas first came to *Lystra*, where the Apostle was stoned, and left for dead, *Acts, XIV.* When St. Paul came into those parts again, he found that Timothy continued firm in the faith of the Gospel, and was greatly esteemed by the churches of *Lystra* and *Iconium* for his distinguished zeal and piety; and from that time, the Apostle seems to have fixed upon him as his companion and assistant in preaching the Gospel. As Timothy was a Jew by the mother's side, he judged it prudent to have him circumcised, that his preaching might be attended with greater success in the Jewish synagogues; after which Paul ordained him, though a youth, to the
mini-

ministerial office, in a solemn manner, by the imposition of hands. From this time we often hear of him, as attending the Apostle in his travels, and assisting him in preaching the Gospel; and we may collect from Heb. XIII. 23, that he participated of his sufferings, as well as his labours. As to the date of this Epistle, it is uncertain; many critics ancient and modern fixing it about A. D. 58, when Paul, having quitted Ephesus on account of the tumult raised there by Demetrius, was at Macedonia; (Acts XX. 1 Tim. I. 3.) while others contend that it was written from Rome between the first and second imprisonment of Paul, A. D. 65. The principal design of this Epistle was to direct Timothy in managing the affairs of the church at Ephesus, over which, and those of the neighbouring provinces, the Apostle is supposed to have constituted him Bishop or superintendent; and particularly to instruct him in choosing proper persons, to be set apart for the ministry and other offices in the church, as well as in the exercise of a regular discipline. The Apostle farther intended to caution Timothy against the influence of those Judaizing teachers who, by their subtle distinctions and endless controversies, had corrupted the purity and simplicity of the Gospel; to recommend to him a constant regard, in all his preaching, to the practical duties of religion; and to animate him to the greatest diligence and zeal in the discharge of his sacred office.

PAUL

CHAP. I. **P**AUL an Apostle of Jesus Christ, by the appointment of God our Saviour, and the Lord Jesus Christ, our hope; to Timothy, *my* true son ^a in the faith: Grace, mercy, peace, from God our Father, and Christ Jesus our Lord!

3 As I entreated thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some, not to teach other doctrine ^b, nor to regard fables and endless genealogies ^c, which give occasion to debates rather than godly edification which is in faith; *so do*. Now, the end of the commandment ^d is love from a pure heart and a good conscience and undisssembled faith; from which some having swerved, have turned aside to vain jangling; desiring to be teachers of the Law, neither understanding what they say, nor concerning what they affirm. But we are sensible that the Law *is* good, if a man use it lawfully; knowing this, that a law is not made for a righteous man, but for the iniquitous and disorderly, for the irreligious and sinners, for the unholy and profane, for parricides and assassins, 10 for fornicators, sodomites, men-stealers, liars, perjured persons, and whatever else is contrary to

^a *i. e.* Whom I love with a Paternal affection, *γνησιῷ τέκνῳ*, *germano filio*.

^b *i. e.* Contrary to the truth of the Gospel, which I had preached to them, *ἐτεροδιδασκαλεῖν*.

^c *i. e.* Jewish traditions and genealogies from the Patriarchs, &c. both which were equally

vain and useless under the Gospel dispensation.

^d *i. e.* The great end and design of our preaching the Gospel, *παράγγελιας*, is love towards God and benevolence to all men, which is contrary to the unsocial temper of the Jews.

• Which

to the salutary doctrine, according to the glorious Gospel ^e of the blessed God, with which I was entrusted. And I render thanks to Christ Jesus our Lord, who hath enabled me, that he accounted me faithful, putting me into the ministry; who before was a blasphemer, and a persecutor, and an oppressor: But I obtained mercy, because I did *it* ignorantly in unbelief; and the grace of our Lord super-abounded, with the faith and love which *are* in Christ Jesus. This *is* a faithful saying, and worthy of all acceptance, *viz.* that Christ Jesus came into the world to save sinners; of whom I am chief: But for this cause I obtained mercy, that in me, as the chief ^f, Jesus Christ might exhibit all long-suffering, for a pattern to those who should afterwards believe on him to eternal life. Now, to the King eternal, incorruptible, invisible, the only wise God, *be* honour and glory for ever and ever ^g! Amen. This charge I commit to thee, son Timothy, that thou mayest, according to the preceding prophecies concerning thee, by them ^h maintain the good warfare; retaining faith and a good conscience, which some having put away, have made shipwreck ⁱ of the faith;

^e Which enjoins the strictest morality, and guards against the least deviation from the rule of rectitude.

^f Or greatest of sinners.

^g For this, and every other instance of his unsearchable wisdom, and exuberant goodness.

^h *i. e.* By attending to those

predictions of the holy men, who assisted, by the imposition of hands, in ordaining thee to the ministerial office. Compare Chap. IV. 14.

ⁱ Of that precious treasure which would purchase the kingdom of heaven, upon the rocks of surrounding temptations; so

that

20 faith ; among whom is Hymeneus, and Alexander, whom I have delivered to Satan ^k, that they may learn not to blaspheme.

CHAP. II. **I** Therefore exhort in the first place, that supplications, prayers, intercessions, *and* thanksgivings be made for all men ; for kings, and all who are in exalted stations, that we ^l may lead a quiet and peaceable life in all piety and honesty. For this *is* good, and acceptable in the sight of God our Saviour ^m; who is desirous that all men should be saved, and come to the acknowledgement of the truth. For *there is* one God, and one Mediator between God and men, *viz.* the man ⁿ Christ Jesus, who gave himself a ransom for all ^o; that testimony *to be displayed* in its time, of which I was appointed a herald and an Apostle, (I speak the truth in Christ, I lie not) a teacher of the Gentiles in faith and truth. It is my desire therefore, that men pray in every place ^p,
lifting

that they fell short of the haven of eternal bliss.

^k Whom I have excommunicated as Apostates, and denounced divine judgements against them, as instruments of Satan. Compare 2 Tim. IV. 14.

^l We Christians may not be injured or persecuted by them, as ill-affected to government.

^m Who is the great guardian of the rights of society, which are not to be violated or disturbed on any religious pretence; and as He wills the salvation of all men, our love

and benevolence should extend to the whole human race.

ⁿ We are to consider our Lord, as discharging the office of a Mediator, in his human nature.

^o So that no nation, rank, or condition, is excluded from the benefit of his death and resurrection; the testimony of which doctrine was to be published to all in due time, and therefore I was divinely commissioned to preach it to the Gentiles.

^p Not limiting the place of their devotion to the temple at Jeru-

lifting up holy hands, without wrath and doubting. In like manner also, *I will*^a that women
 adorn themselves with decent apparel, with
 modesty and sobriety; not with platted hair,
 or gold, or pearls, or costly dress, but with what
 becometh women professing godliness, with good
 works. Let the woman learn in silence^r, with
 all submission; for I do not permit a woman to
 teach, nor to usurp authority over the man^s, but
 to be in silence. For Adam was formed first^t,
 then Eve. And Adam was not deceived^u; but
 the woman, being deceived, was in the transgression.
 However, she shall be saved in child-bearing^x, if they continue in faith, and love,
 and holiness, with sobriety.

THIS

Jerusalem, or the Jewish synagogues; but praying in public assemblies, in families, and in secret retirements.

^a *Εὐλογίας* seems to be understood here, as in the beginning of the preceding verse.

^r In the public assemblies or Christian Churches.

^s By assuming the character of a preacher; but to hear in silence what is publicly delivered.

^t *i. e.* The woman was formed for the man, and not the man for the woman. Compare 1 Cor. XI. 8, 9.

^u *i. e.* Was not immediately seduced by the tempter; but,

from an excess of fondness, yielded to the solicitations of his wife, and determined to share the same fate with her.

^x The obscurity of this passage, which has caused the Commentators to form numberless conjectures, is, I think, easily removed, if we consider that the Apostle here alludes to the peculiar punishment of painful throws denounced against Eve at the Fall in *Gen. III. 16. q. d.* 'Though women are still subject to this mark of the Divine displeasure; yet they shall be saved, as Eve was, if they continue, &c.

CHAP. III. **T**HIS is a true saying, If any one aspires
 after the Episcopal office, he desireth a
 2 good ^y employment. A Bishop therefore must
 be blameless ^z, the husband of one wife, vigilant,
 3 sober, decent, hospitable, fit to teach; not given
 to wine, not ready to strike, not fordidly attached
 to gain, but moderate; not quarrelsome, nor a
 4 lover of money. One who ruleth his own fa-
 mily well, having his children in subjection with
 5 all gravity; for if any one cannot govern his own
 house, how shall he take care of the church of
 6 God? Not one newly converted, lest, being
 elated with pride, he should fall into the con-
 7 demnation of the devil ^a. He must also have
 a good report of those who are without ^b; lest he
 fall into reproach, and the snare of the devil.
 8 The Deacons likewise *must be* grave, not double-
 tongued, not addicted to much wine, not greedy
 9 of fordid gain, retaining the mystery of the faith
 10 in a pure conscience. And let even these be
 first proved, then let them execute the office of
 11 a Deacon, being found irreprovable. In like
 manner, *their* wives *must be* grave, not slanderers ^c,
 12 vigilant, faithful in all things. Let the Deacons
 be the husbands of one wife, governing their
 children

^y Or an *honourable* and *laudable*, though a laborious, office.

^z *i. e.* Of an unexceptionable moral character.

^a Who was punished for his pride with everlasting perdition.

^b *i. e.* Without the pale of the church.

^c Or *false accusers*, διαβολους, like the Devil, the great enemy of mankind.

children and their own families well. For they
 who have discharged the office of a deacon well,
 procure to themselves an honourable degree, and
 great boldness in the faith which is in Christ
 Jesus. These things I write to thee, hoping to
 come to thee shortly; and, if I delay, that thou
 mayest know how thou oughtest to behave thy-
 self in the house of God, which is the church of
 the living God, the pillar and ground of the
 truth.

AND the mystery of godliness^d is confessedly
 great, viz. God was manifested in the flesh^e,
 justified in the Spirit, seen by angels^f, preached
 among the Gentiles, believed on in the world,
 received up into glory. Now, the Spirit^g ex-
 pressly saith, that in the latter times some shall
 apostatize from the faith, giving heed to seducing
 spirits, and doctrines of demons^h, through the
 hypocrisy of lyars whose own conscience is fear-
 edⁱ; forbidding to marry, and commanding to
 abstain

^d i. e. The religion of the Gospel, which enjoins the strictest piety, and pure worship of God.

^e i. e. In the body of our blessed Saviour.

^f Who gazed on him in the various circumstances of his life, death, and exaltation, as the most illustrious and amazing spectacle.

^g viz. Of Divine inspiration in the O. T. and in some of the

Evangelical prophets.

^h This, according to some learned interpreters, implies the worship paid to the Spirits of the dead; and the church of Rome has fully accomplished this prediction, as well as that in v. 3, by praying to the souls of departed saints, to angels, &c.

ⁱ The consciences of those impostors will be so canterized and callous, as to feel no remorse when they impose the

abstain from meats, which God hath created to be received with thanksgiving by the faithful^k
 4 and those who acknowledge the truth. For every creature of God *is* good, and nothing to be
 5 rejected, if it be received with thanksgiving; for it is sanctified by the word of God, and prayer.
 6 If thou wilt suggest these things to the brethren, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of the good doctrine which thou hast accurately traced
 7 out^l. But reject profane and old wives fables^m,
 8 and exercise thyself to godlinessⁿ. For bodily exercise is profitable to little; but godliness is profitable to all things, having the promise of the present life, and of that which is to come.
 9 This *is* a faithful saying, and worthy of all acceptance: For to this end we both labour, and
 10 suffer reproach, because we have hoped in the living God, who is the Saviour of all men^o,
 11 especially of the faithful. These things give in
 12 charge and teach. Let no man^p despise thy youth; but be thou an example to the believers,
 in

grossest frauds as divine revelations, on the weak and credulous.

^k Or *Believers*, πιστοί, *i. e.* Christians.

^l παρακολούθησας. Compare Luke I. 3. and note.

^m *i. e.* Jewish traditions.— If we may judge of them by the Rabbinical writings, they well deserved the name of *old women's tales*, being the idlest

fables that ever disgraced human reason.

ⁿ *i. e.* In those things which have a tendency to promote piety and virtue.

^o It is his desire that all men should be saved; but He effectually saves believers, since they accept of His gracious offers. Compare Chap. II. 4.

^p *i. e.* Let thy behaviour be such as may attract the veneration

in discourse, in behaviour, in love, in spirit, in
 faith, in purity. Until I come, attend to read- 13
 ing, to exhortation, to teaching. Neglect not 14
 the gift that is in thee, which was given thee
 by prophecy, with the imposition of the hands
 of the presbytery. Meditate on these things; 15
 apply thyself wholly to them; that thy improve-
 ment may be conspicuous to all. Take heed to 16
 thyself, and to *thy* doctrine; continue in them^a:
 for in doing this, thou shalt both save thyself,
 and those who hear thee.

DO not severely rebuke an elder^r, but exhort CHAP.
him as a father; the younger men, as bre- V.
 thren; the elder women, as mothers; the young- 2
 er, as sisters, with all purity. Honour widows 3
 who are widows^s indeed. But if any widow 4
 have children or grand-children, let them learn
 first to shew piety^t at home, and to requite their
 parents; for that is good^u, and acceptable before
 God. Now, she who is really a widow, and 5
 destitute, hopeth in God, and continueth in
 supplications and prayers night and day^x. But 6
 she

tion of all, free from the levity
 of youth, and full of wisdom
 and gravity.

^a *viz.* The salutary doctrines
 of the Gospel.

^r Or *an aged person*, πρεσβυτερω.
 There is indeed a kind of an-
 tithesis between *elder* and *younger*
 in this and the following verse.

^s The original word *χήρα*
 signifies a person in distressed
 and indigent circumstances; for

such might be *truly* called
widows.

^t *Piety* is here to be under-
 stood in the same sense with
Pietas in Latin, *i. e.* that grate-
 ful reverence which children owe
 to their parents.

^u Or *decent, fair, and beau-
 tiful*, καλον, among men.

^x *i. e.* At the proper return of
 the hours of prayer every day.

she who liveth luxuriously, is dead ^y while she
 7 liveth. And these things give in charge, that
 8 they ^z may be blameless. But if any one doth
 not provide for his own, and especially for those
 of his own house, he hath denied the faith, and
 9 is worse than an infidel ^a. Let not a widow be
 taken upon the list ^b under sixty years of age,
 10 who hath been the wife of one husband, of an
 attested character for good works ^c; *i. e.* if she
 have educated children, if she have lodged ^d
 strangers, if she have washed the feet of the
 saints, if she have relieved the afflicted, if she have
 11 diligently pursued every good work. But refuse
 the younger widows; for when they have be-
 gun to grow wanton against Christ, they will
 12 marry ^e; having condemnation, because they
 13 have disannulled their first faith: At the same
 time also being idle, they learn to go about from
 house to house; and *are* not only idle, but
 triflers

^y Metaphorically *dead* to the
 Divine life, and to the noblest
 ends and purposes of this life.

^z That thy hearers, of either
 sex, may preserve themselves un-
 tainted with sensuality and in-
 temperance, ἀνπιόλητοι.

^a Since common humanity
 taught the very heathens to take
 care of their parents, relations,
 and domestics, when they stood
 in need of their assistance.

^b *viz.* Of those who are to
 be maintained by the church,
 and to minister to the saints in
 the office of Deaconesses.

^c *i. e.* One who is publicly
 esteemed by all, for works of
 benevolence, which *adorn* hu-
 man nature, εν καλοῖς ἐργοῖς
 μαρτυρουμένη.

^d Or *hospitably entertained*
strangers (ἐξενδοχῆσαι) who were
 destitute of necessary accommo-
 dations on their journeys; which
 was frequently the case in those
 days, particularly in the East.

^e Perhaps to heathen hus-
 bands; and by that means will
 violate their prior engagements
 to the church, and apostatize
 from the faith.

triflers too, and over-busy, speaking things which are unbecoming. I would therefore have the younger women marry, bear children, govern the family, give no occasion to the adversary to speak reproachfully. For some have already turned aside after Satan. If any believer of either sex have widows^f, let him relieve them; and let not the church be burdened, that it may relieve those who are widows indeed^g.

Let the elders, who preside well, be accounted worthy of double honour, especially those who labour in the word and doctrine^h. For the Scripture saithⁱ, “Thou shalt not muzzle the ox that treadeth out the corn;” and “The labourer *is* worthy of his hire.” Do not receive an accusation against an elder, unless *it be* by two or three witnesses^k. Rebuke those who sin^l before all, that the rest also may fear. I charge *thee*^m before God, and the Lord Jesus Christ, and the elect angelsⁿ, that thou observe these things without prejudice, doing nothing by par-

^f *i. e.* Have near relations who are widows.

^g *i. e.* Who are destitute of friends, &c. See above *v.* 5.

^h Of the Gospel; *viz.* the Ministers of Christ.

ⁱ See *Deut.* XXIV. 14. *Lev.* XIX. 13, compared with *Luke* X. 7.

^k Compare *Deut.* XIX. 15.

^l *i. e.* Notorious offenders; that others may fear to offend; and stand in awe of public re-

proof, &c. I have preserved the same ambiguity as in the original; for *ενοπιον παλων* may be joined either with *αμαρτανολας*, or *ελεγχες*.

^m As thou must answer it at the last day before God, &c.

ⁿ *i. e.* The Angels who shall be *chosen* by our blessed Lord, to attend him at his final appearance to judge the fallen angels and men.

- 22 partiality. Lay hands suddenly on no man,
neither be partaker of the sins of others. Keep
23 thyself pure. Do not any longer drink water,
but use a little wine for the sake of thy stomach,
24 and thy frequent infirmities. The sins of some
men are conspicuous, preceding judgement ° ;
25 but in others, they are subsequent *to it*. In like
manner also the good works *of some* are mani-
fest beforehand ; and those which are otherwise
cannot be hid ^p.

CHAP. VI. **L**ET as many servants as are under the
yoke ^q, account their own masters worthy
of all honour, that the name and doctrine of
2 God may not be blasphemed. As for those who
have believing masters, let them not despise
them because they are brethren ; but rather do
them service ^r, because they are faithful and be-
loved, partakers of the benefit. These things
3 teach and exhort. If any one teach otherwise,
and accede not to salutary words ; the words
of our Lord Jesus Christ, and the doctrine which
4 is agreeable to godliness ^s ; he is proud, know-
ing

° *i. e.* The sins of some are so notorious, as to need no judicial enquiry ; whereas those of others do not appear till after such enquiry.

^p Cannot be concealed long, especially after a proper enquiry.

^q *i. e.* Such as are slaves to heathen masters. The behaviour of slaves to Christian masters is regulated in v. 2.

^r Let them serve *them* rather than heathen masters : for though they are brethren in Christ, yet they should honour and obey them with the greater cheerfulness ; as both masters and slaves are to partake of the Gospel rewards, according to their behaviour in their respective ranks.

^s *i. e.* The practical goodness which the Gospel enjoins.

^t Like

ing nothing, but raving ^t on questions and verbal controversies, from which arise envy, strife, abusive language, evil surmises, perverse disputings of men whose minds are corrupt and destitute of the truth, who suppose that gain is godliness: From such persons withdraw thyself. But godliness, with contentment, is great gain ^u. For we brought nothing into the world, *and it is* evident that we can carry nothing out of it; having therefore food and raiment, let us be content with these. But those who would be rich ^x fall into temptation and a snare, and into many foolish and hurtful lusts, which plunge men into ruin and perdition. For the love of money is the root of all evil; which some greedily desiring, have erred from the faith, and transfixed themselves with many sorrows ^y. But do thou, O man of God, shun these things ^z; and pursue righteousness, godliness ^a, fidelity, love, patience, meekness: Strive earnestly in the combat ^b of faith; lay hold on eternal life, to which thou hast

^t Like a person whose brain is *distempered*, *νοσων*, or is delirious in a fever.

^u Since it contributes more to our peace of mind and real happiness, than any accession of wealth, &c.

^x *i. e.* Who resolve to grow rich at all adventures.

^y They have, as it were, *stabbed* their consciences, and inflicted on them numberless wounds, productive of sorrow and remorse.

^z *i. e.* These insatiable desires of wealth, &c.

^a *εὐσεβείαν*, *i. e.* piety towards God, *πίστιν*, *i. e.* fidelity, in every branch of trust, towards men.

^b Here is a plain allusion to the Grecian games; *exert thy utmost strength in the combat, lay hold on the prize which thou hast gained in the sight of many spectators, &c.* being agonistical terms.

^c To

13 hast been called, and hast made a good confession before many witnesses. I charge thee in the presence of God who giveth life to all things, and Christ Jesus who, before Pontius Pilate, 14 gave testimony to a good confession, to keep *this* commandment ^c unspotted and blameless until 15 the appearance of our Lord Jesus Christ; whom in his own times He shall manifest *who is* the blessed and only Potentate, the King of kings, and 16 Lord of lords; who alone hath immortality, inhabiting inaccessible light; whom no man hath seen, nor can see ^d; to whom *be* honour and everlasting dominion! Amen.

17 Charge those who are rich in this world, not to be high-minded, nor to place their hopes in uncertain riches, but in the living God who abundantly imparteth to us all things for *our* 18 enjoyment; that they do good; that they be rich in good works, ready to distribute, willing 19 to communicate, treasuring up to themselves a good fund ^e for futurity, that they may lay hold 20 on eternal life. O Timothy! keep that which is committed to thy trust, avoiding profane, empty babblings, and the oppositions of that 21 which is falsely called Knowledge ^f; which while some profess, they have wandered from the faith. Grace *be* with thee! Amen. The

^c To observe all that I have given thee in charge in this Epistle.

^d In the full display of his glory, which even dazzles the eyes of angels.

^e *Θησαυριον* here signifies a *deposit*, and therefore I have ren-

dered it *a fund*, rather than *foundation*, *v. Tr.* which cannot be *treasured up*.

^f This seems to be levelled against the *Gnostics*, if that sect already existed, which is not certain.

The Second Epistle of the Apostle PAUL
to T I M O T H Y.

It is probable (from Chap. IV. 6, 18.) that this Epistle was written towards the end of St. Paul's second imprisonment at Rome, about A. D. 66, or 67, and in the 13th year of Nero; but it is uncertain where Timothy was when he received it. The Apostle's design in this second Epistle seems to have been, to prepare Timothy for those sufferings, to which he foresaw he would be exposed; to forewarn him of the apostacy and corruption which then began to appear in the church; and, at the same time, to animate him by his own example, and from the motives which the Gospel furnishes, to the most vigorous and resolute discharge of every part of the sacred function to which he had been called. St. Paul appears through this whole Epistle, to have felt a strong conviction of the truth of the Gospel, and glories in the sufferings he endured in support of it; triumphing in the full assurance of being approved by his great Master, and of receiving at his hands an unperishable crown of distinguished lustre.

PAUL

CHAP. I. **P**AUL an Apostle of Jesus Christ, by the
 will of God, according to the promise of
 life which is in Christ Jesus, to Timothy, *my*
 beloved son; Grace, mercy, *and* peace from
 God the Father, and Christ Jesus our Lord!

I give thanks to God, whom I serve after *my*
 forefathers with a pure conscience, that I in-
 cessantly remember thee in my prayers night and
 day; greatly desiring to see thee, being mindful
 of thy tears, that I may be filled with joy; while
 I call to remembrance the undissembled faith
 that is in thee, which first dwelled in thy grand-
 mother Lois, and thy mother Eunice, and, I
 am persuaded, in thee also. Wherefore I remind
 thee, that thou stir up ^a the gift of God, which
 is in thee by the imposition of my hands ^b. For
 God hath not given us the spirit of timidity,
 but of power ^c, and of love, and of a sound
 mind. Be not therefore ashamed of the testi-
 mony of our Lord, nor of me his prisoner; but
 take thy share in the afflictions of the Gospel
 according to the power ^d of God, who hath
 saved and called us by an holy vocation, not
 according to our works, but according to his
 own purpose, and grace which was given us in
 Christ

^a ἀναζωπυρεῖν is a metaphori-
 cal expression, and signifies to
 stir up a fire which is almost
 extinct.

^b See 1 Tim. IV. 14.

^c Or of courage, δυνάμει;—

σωφρονισμῶν, of wisdom.

^d Which will enable thee to
 endure them patiently; or the
 miraculous power, which evi-
 denced the truth of the Gospel.

Christ Jesus, from eternal ages^e, but is now
made manifest by the appearance of our Savi-
our Jesus Christ, who hath abolished death, and
thrown a light on life and immortality^f by the
Gospel; of which I was appointed a herald and
Apostle, and a teacher of the Gentiles; for
which cause I also suffer these things. But I am
not ashamed; for I know to whom I have trust-
ed, and am persuaded that He is able to keep,
that^g which I deposit with him unto that Day.
Retain the form of sound words which thou
hast heard of me, in faith, and love which is in
Christ Jesus: Keep that good thing which was
committed to thee^h, by the Holy Spirit who
dwelleth in us. Thou knowest this, that all
those of Asiaⁱ have turned away from me;
among whom are Phygellus and Hermogenes.
May the Lord grant mercy to the family of
Onesiphorus! for he hath often refreshed me,
and hath not been ashamed of my chain; but,
being in Rome, he sought me out very dili-
gently,

^e He having been appointed to be our Saviour and Redeemer, in the eternal and immutable counsels of God.

^f *i. e.* The doctrine of *immortal life*, which was dark and obscure before, was as it were *illuminated*, and illustrated by the clearest evidence in our Saviour's resurrection, &c. See *Tillotson* on this text.

^g Namely, that precious immortal soul which I commit, at my decease, into the hands of

God as a *sacred deposit*, παραθήκη, who is able to guard it in safety, φυλάξαι, until the last day, when the promised salvation shall be completed.

^h Or *that sacred deposit*, viz. the Gospel of Christ, which is lodged in thy hands. See the last note.

ⁱ *i. e.* Those who were then at Rome; the Asiatics being infamous for their cowardice and effeminacy. Compare Chap. IV. 16.

k. Or

18 gently, and found *me*.—The Lord grant to him, that he may find mercy from the Lord in that Day!—And in how many things he ministered to *me* at Ephesus, thou very well knowest.

CHAP. II. **B**E thou therefore corroborated, my son, in the grace which is in Christ Jesus: And the things which thou hast heard from me before many witnesses, these do thou commit to faithful men, who shall be able to teach others also.

3 Therefore endure hardships, as a good soldier of
 4 Jesus Christ. No one who goeth out to war, entangleth himself with the affairs of *this* life; that he may please him who hath enlisted him
 5 to be a soldier. And also if any one wrestles ^k, he is not crowned, unless he wrestle according
 6 to the law^l. The husbandman must, by labouring first, partake of the fruits^m. Consider what I say; and may the Lord give thee understanding
 7 in all things! Remember Jesus Christ *who was* raised from the dead, *being* of the seed of David,
 8 according to my Gospel; for the sake of whichⁿ I suffer affliction *even* to bonds, as a malefactor: However, the word of God is not bound.
 9
 10 Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which

^k Or contends for victory in any of the public games.

^l Prescribed by the master of the games in each athletic exercise.

^m *i. e.* The produce of his

toils, in harvest. The *v. Tr.* has by no means given the true sense of the original, which I have endeavoured to preserve without any transposition.

ⁿ *EN W.* See *Whitby in loc.*

which is in Christ Jesus, with eternal glory. *This is* a faithful saying: If indeed ° we die with *him*, we shall also live with *him*; if we endure ^p, we shall also reign with *him*; if we deny *him*, He also will deny us; if we are unfaithful ^q He abideth faithful: He cannot deny himself.

Remind *them* of these things, conjuring *them* before the Lord, not to contend about words to no profit, *but* to the subverting of the hearers. Study to present thyself approved before God, a workman who hath no cause to be ashamed, rightly dividing ^r the word of truth. But avoid profane and vain declamations; for they will proceed to a greater degree of impiety, and their discourse will eat like a gangrene; among whom are Hymeneus and Philetus, who are gone astray from the truth, saying, that the resurrection is already past, and subvert the faith of some persons. Nevertheless, the foundation of God standeth firm, having this seal ^s, ‘The Lord knoweth those who are his own;’ and, ‘Let every one, who nameth the name of Christ, depart from iniquity.’ Now, in a great house there

* εἰ γὰρ, *si quidem*.

^p Afflictions and persecution, with patience, for Christ's sake.

^q ἀπιστοῦμεν seems to be put in opposition to πιστός.

^r There seems to be an allusion here to what the Jewish priest did, when he *dissected* the victim, and separated the parts in a proper manner.

VOL. II.

^s i. e. *This inscription, viz. the two subsequent clauses; alluding to the custom of engraving upon the foundation-stone the name of the person by whom, and the purpose for which, the edifice was erected.* σφραγίς is used for the *impression of a seal* in Rev. IX. 4.

there are vessels not only of gold and silver, but also of wood and clay; and some for honour,
 21 and some for dishonour^t. If any one therefore keep himself pure from these^u, he shall be a vessel unto honour, sanctified and accommodated to the use of the Owner^x, prepared
 22 for every good work. Shun the lusts^y of youth; but pursue righteousness, fidelity, love, peace with those who call on the Lord out of a pure
 23 heart. But avoid foolish and unedifying questions, knowing that they beget contentions; but the servant of the Lord ought not to contend^z, but to be gentle towards all *men*, ready to
 24 teach, patient, instructing opposers with meekness; if by any means God may give them repentance to the acknowledgement of the truth,
 25 and that they may recover^a themselves out of the snare of the devil, who have been taken captives by him at his pleasure.

CHAP. III. **KNOW** this also, that in the last days perilous
 2 times will arise. For men shall be self-lovers, lovers of money, boasters, proud, blasphemers,

^t *i. e.* The former are destined to honourable uses, and the latter to meaner purposes.

^u *i. e.* From the wicked practices and persons mentioned above in v. 16, 17, 18.

^x *δεσποτην, i. e.* the great Lord, and proprietor of all things.

^y *i. e.* Not only sensual inclinations, but all those passions incident to youth; for *επιθυμια*;

is put in opposition to *δικαιοσυνην*, &c.

^z *i. e.* In an angry and hostile manner, *μαχεσθαι*.

^a *αιαντησιν* literally signifies to awake out of a fit of intoxication; like that of birds, when they have swallowed a sleepy bait laid for them, before they are ensnared in the fowler's net.

^b Blaspheme.

mers^b, disobedient to parents, ungrateful, unholy, void of natural affection,^c perfidious, false-
 accusers^d, intemperate, ferocious, averse to good,
 traitors, precipitate, puffed up, lovers of pleasure
 rather than lovers of God; having a form of
 godliness, but denying the power of it: From
 such turn away. For of this sort are they who
 insinuate themselves into houses, captivating silly
 women^e who are laden with sins, led away by
 various passions, always learning, and never able
 to come to the acknowledgement of the truth.
 Now, as Jannes^f and Jambres withstood Moses,
 so do these also resist the truth; men whose
 minds are corrupted, reprobate with respect to
 the faith. But they shall not proceed much
 farther^g; for their folly shall be manifest to all
 men, as theirs also was^h. But thou hast ac-
 curately tracedⁱ my doctrine, manner of life,
 purpose, faith, long-suffering, love, patience, the
 persecutions and sufferings which befel me;
 what

^b Blasphemers of God, and revilers of one another; *βλασφημοί* including both.

^c *ασπονδοί* signifies *implacable* as well as *treacherous* in the pretences of reconciliation.

^d Resembling Satan, the betrayer and *accuser* of men, *διαβόλος*.

^e *γυναικες*, *i. e.* Women of low rank and weak intellects.

^f Jannes is mentioned together with Moses by *Pliny* in his *Nat. Hist.* lib. XXX. chap. 1,

as a famous magician; and both Jannes and Jambres by *Numenius*, quoted in *Euseb.* lib. IX. chap. 8.

^g *ἐπὶ πλείον.* Compare *v. 13.*

^h Those Egyptian forcerers, though they at first imitated the miracles of Moses, were foiled at last, and even experienced the plague of boils, which they could neither imitate nor remove. See *Exod.* IX. 11.

ⁱ *παρηκολούθησας.* See note on *Luke* I. 3.

what persecutions I endured at Antioch, at Iconium, at Lystra ^k; but the Lord delivered me out
 12 of them all. Yea, and all who are determined
 to live piously in Christ Jesus, shall suffer per-
 13 secution ^l. But wicked men and impostors will
 grow worse and worse, deceiving, and being de-
 14 ceived. But continue thou in the things which
 thou hast learned, and hast been assured of,
 knowing from whom thou hast learned *them*;
 15 and that from a child thou hast known the holy
 Scriptures, which are able to make thee wise
 unto salvation, through faith in Christ Jesus.
 16 The whole Scripture ^m is divinely inspired, and
 profitable for doctrine, for conviction, for cor-
 17 rection, for instruction in righteousness; that the
 man of God may be complete, thoroughly fitted
 CHAP. for every good work. I therefore conjure *thee* be-
 IV. fore God, and the Lord Jesus Christ who shall
 judge the living and the dead at his appearance,
 2 and his kingdom ⁿ; preach the word; be in-
 stant ^o in season ^p, out of season; convince, re-
 buke, exhort with all long-suffering and doc-
 trine.

^k See Acts XIII. 45. XIV. 2. 19.

^l Or, at least, opposition of one kind or other; That *godliness* which the Gospel enjoins being contrary to the maxims and customs of a degenerate world.

^m *i. e.* The sacred Writings, which have been received as canonical by the Jewish church.

ⁿ *i. e.* When Christ shall ap-

pear as the king of glory, arrayed in all the pomp of majesty, in the last day.

^o In the prosecution of thy ministerial work, and *insist* upon evangelical truths on all occasions.

^p *i. e.* In the stated *season* of religious assemblies, or whenever occasional providence may give thee an opportunity in the intervals of thy public labours.

^q *i. e.*

trine^q. For there will be a time when they
will not bear salutary doctrine, but shall heap to
themselves teachers according to their own lusts,
having itching ears; and they shall avert their
ears from the truth, and shall be turned aside to
fables. But be thou vigilant in all things; en-
dure afflictions, perform the work of an evan-
gelist, give a full proof^r of thy ministry. For
I am now ready to be offered^s, and the time of
my dissolution approaches. I have maintained
the good conflict; I have finished *my* race^t; I
have kept the faith: It remaineth, that a crown
of righteousness is laid up for me, which the
Lord, the righteous Judge, will give to me in
that Day; and not to me only, but to all those
also who love^u his appearance.

Do thy endeavour to come to me^x soon. For
Demas hath forsaken me, having loved this
present world^y, and is gone to Thessalonica;
Crescens to Galatia, Titus to Dalmatia; Luke
only is with me. Take Mark and bring him
with thee; for he is very useful to me in the
mini-

^q *i. e.* Every method of in-
struction.

^r Or *accomplish* thy ministe-
rial function in all its branches,
πληροφρησον.

^s σπινδομυζι, *i. e.* My blood is
going to be *poured out as a liba-
tion* to God, in whose cause I
give myself up as a willing
victim.

^t The Apostle alludes here,
as he frequently does, to the
Grecian games, *viz.* the *wrest-
ling, running, and the judge*

who confers the *prize*, by *crown-
ing* the victor.

^u *i. e.* Desire, and ardently
long for, the final glorious ap-
pearance of their judge and Sa-
viour.

^x *viz.* To Rome, where I am
a solitary prisoner, almost de-
serted by all.

^y Having been drawn away
by secular views, which he was
not willing to forfeit by adher-
ing to me.

12 ministry. As for Tychicus, I have sent *him*
 13 to Ephesus. When thou comest, bring the
 cloke^z which I left at Troas with Carpus, and
 14 the books, especially the parchments. Alex-
 ander the copper-smith shewed me many ill
 turns; the Lord^a reward him according to his
 15 works: against whom be thou also upon thy
 guard; for he hath greatly withstood our words^b.
 16 In my first apology no man appeared with me,
 but all deserted me: May it not be laid to their
 17 charge! However, the Lord stood by me, and
 strengthened me; that by me the preaching^c
 might be carried on with confidence, and *that* all
 the nations might hear: and I was delivered
 18 out of the mouth of the lion^d. And the Lord
 will deliver me from every evil work, and will
 preserve *me* unto his heavenly kingdom; to whom
 be glory for ever and ever! Amen.
 19 Salute Prisca and Aquila, and the family of
 20 Onesiphorus. Erastus staid at Corinth; but
 21 Trophimus I left at Miletum sick. Do thy en-
 deavour to come before winter,

Eubulus

^z *φαιλον* or *φειλον*, like *pænula*
 in Latin (from which it seems
 to be derived) may signify a
wrapper, or kind of *portmanteau*,
 which might contain things of
 importance.

^a *Will reward*, says the Vul-
 gate.

^b *i. e. Exceedingly opposed* our
 preaching.

^c Or *that the preaching* of
 the Gospel might gain more
credit *πληροφορηθη*, by the public

defence which I made before
 the Prefect of this metropolis of
 the world.

^d This seems to be an al-
 lusion to Daniel's being mira-
 culously rescued from the mouth
 of lions; or perhaps it was a
 proverbial saying among the
 Jews to denote a providential
 escape from any imminent dan-
 ger. Compare *Pf. XXII. 13, 21*.
 Probably Nero is the Lion here
 meant.

Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ *be* with thy spirit! Grace *be* with you! Amen.

The Epistle of the Apostle PAUL to T I T U S.

TITUS, to whom this Epistle is addressed, was a Greek (Gal. II. 3.) and was probably converted to Christianity by St. Paul. The Apostle, when he went from Antioch to Jerusalem to assist at the grand council, which was held fourteen years after his conversion, about A.D. 49, took Titus along with him; and as he was of Gentile parents, and consequently uncircumcised, Paul would not suffer him to be circumcised, that he might not seem to impose an unnecessary yoke on the Gentile converts. Some years after this, the Apostle sent him to Corinth (2 Cor. XII. 18.) to enquire into the affairs of the church there, and to know what effect his first Epistle had produced. Titus brought a very favourable account of the Corinthians; and St. Paul sent him a second time, with some others, to Corinth, to hasten the collection made there for the poor Christians in Judea. In this Epistle we find that Titus had been left by the Apostle in Crete, where he had appointed him Bishop over the church which he had planted in

that island. It is not certain when this Epistle was written, though it is probable that the Apostle wrote it in his last progress through the churches in Asia, between his first and second imprisonment at Rome. However, Titus was at Crete when he received it, settling the church there; and, accordingly, the design of this Epistle was to give him directions for the successful discharge of his sacred office; and particularly, for his behaviour towards those Judaizing false teachers, who endeavoured to corrupt the simplicity of the Gospel, and to disturb the peace of the Cretan church. These men, under the pretence of greater zeal and knowledge than others, concealed the grossest corruption of morals; and their mischievous attempts were more likely to succeed, considering the dissolute character of the Cretans: Hence the Apostle directs him to reprove them with great severity.

CHAP.
1. **P**AUL, a servant of God, and an Apostle of Jesus Christ, for the faith ^a of the elect of God, and the acknowledgement of the truth ^b which is according to godliness; in hope of eternal life, which God, who cannot lie, hath promised before the world began; but hath, in his own times, manifested his word by the preach-

^a *i. e.* For the advancement of the faith, &c. by preaching the Gospel.

^b *i. e.* The evangelical doc-

trine, which has the greatest tendency to promote true piety, &c.

preaching ^c with which I was entrusted according to the commandment of God our Saviour; to Titus my true ^d son according to the common faith; Grace, mercy, peace, from God the Father, and the Lord Jesus Christ our Saviour!

For this cause I left thee in Crete, that thou mightest set in order the things which were deficient, and ordain Elders in every city ^e, as I gave thee in charge, if any one be blameless, the husband of one wife, who hath believing children not accused of debauchery, nor ungovernable ^f. For a Bishop must be blameless, as the steward of God; not self-willed ^g, not cholerick, not given to wine, not a striker, not greedy of sordid gain; but hospitable, a lover of good *men*, sober, just, holy, temperate; holding fast the faithful word, according to what he hath been taught, that he may be able both to instruct in salutary doctrine, and to convince those who contradict *it*. For there are many disorderly persons, and vain talkers, and deceivers ^h, especially those of the circumcision, whose mouths must be stopped; who subvert whole houses ⁱ, teach-

^c Or *declaration*, *κηρυγματι*, of everlasting life, which God had promised to Christ, in the covenant of redemption, *from eternal ages*, *πρὸ χρόνων αἰώνων*, *i. e.* before time was divided into those revolving periods, which measure out its succeeding ages.

^d See note on 1 Tim. I. 2.

^e There were 100 cities or towns in the island of Crete.

^f Let such a one be ordained a *Priest* or *Elder*.

^g *i. e.* Obstinate, morose, and arrogant.

^h *φρεναπαται*, *i. e.* Who are deceived in their *own* minds, and are active in deceiving others.

ⁱ *i. e.* Pervert whole families, who support them to the great prejudice of their spiritual and temporal affairs.

^k *viz.*

- teaching things which they ought not, for the
 12 sake of sordid gain. One of themselves, a prophet ^k of their own, hath said, ‘The Cretans
 ‘ are ever liars, pernicious savage-beasts, flow
 13 ‘ bellies ^l.’ This testimony is true. Wherefore
 rebuke them severely, that they may be found in
 14 the faith; not giving heed to Jewish fables, and
 the commandments of men who turn away from
 15 the truth. To the pure all things ^m, indeed, are
 pure; whereas nothing is pure to the polluted
 and unbelieving, but their very mind and con-
 16 science are defiled. They profess to know God;
 but they deny *him* in *their* works, being abomi-
 nable, and disobedient, and, with respect to
 every good work, reprobate ⁿ.

CHAP. 11. 2 BUT do thou speak the things which become
 salutary doctrine: That the aged men be
 watchful °, grave, sober, temperate, sound in
 faith,

^k viz. The poet Epimenides, who, according to *Diog. Laert.* was a favourite of the Gods, and was looked upon as an instructor of men in divine things. The original verse is as follows, the sense of which I have endeavoured to give in English:

Κρητες αιει ψευδισται, κακα θυρια,
 γαστρις περιβαρυται.

‘False, lazy Cretans, gluttonous and fierce.’

^l By their luxury and idleness they grow, as it were, *all belly*; and, like a breed of swine common in the east, they are so

burdened with fat, that they can hardly move.

^m i. e. All those kinds of food, which the false judaizing teachers prohibited Christians from eating, as unclean; whereas their own hypocrisy, &c. polluted every thing they touched, though never so clean in itself.

ⁿ αποκριτοι, i. e. *disapproved* and condemned, when brought to the standard of the Gospel, the touch-stone of moral actions.

° Against temptations, which might dishonour their advanced years, by drawing them into an unseemly behaviour.

faith, in love, in patience; that the aged women
likewise *be* in behaviour as becometh holiness^p,
not false-accusers^q, not enslaved to much wine,
teachers of that which is good^r; that they wisely
admonish the younger women to be sober, to
love their husbands, to love their children, *to be*
discreet, chaste, keeping at home, good, in
subjection to their own husbands, that the word
of God may not be blasphemed^s. In like man-
ner exhort the younger men to be sober-minded;
in all things exhibiting thyself a pattern of good
works, in doctrine *shewing* uncorruptness, gra-
vity, sincerity, sound discourse which cannot be
condemned^t; that he who is of the contrary
side may be ashamed, having no evil to say of
you. *Exhort* servants to be subject to their own
masters; to please *them* well in all things; not
answering again, not privately defrauding, but
shewing all good fidelity; that they may adorn
the doctrine of God our Saviour in all things.

For the saving grace of God hath appeared
to all men^u, teaching us that, renouncing un-
godliness and worldly lusts, we should live
soberly, righteously, and piously in this present
world; waiting for that blessed hope, and the
glo-

^p *i. e.* That they behave with
sanctity of manners, and with
that *steadiness*, *καταστήματα*,
which becometh saints.

^q Or *Slanderers*.

^r Or *Honourable*, and decent,
καλοδιδασκαλος.

^s *i. e.* That the Gospel may
not be ill spoken of, on account

of the foolish, perverse, or licen-
tious behaviour of Christian wo-
men.

^t Or *confuted*.

^u *i. e.* To men of all nations,
and of every rank and con-
dition, to train them for eter-
nal salvation by a holy temper,
and an exemplary behaviour.

^x The

glorious appearance of the great God ^x, and our
 14 Saviour Jesus Christ; who gave himself for us,
 that he might redeem us from all iniquity, and
 purify to himself a peculiar people zealous of
 15 good works. Speak ^y these things, and exhort
 and rebuke with all authority: Let no man
 despise thee.

CHAP. III. **P**UT them in mind to be subject to prin-
 cipalities and powers, to obey magistrates,
 2 to be ready to every good work, to speak evil
 of no man, to be averse to quarrels, gentle,
 3 shewing all meekness to all men. For we our-
 selves also were once foolish, disobedient, de-
 ceived ^z, enslaved to various lusts and pleasures,
 living in malice and envy, hateful *and* hating
 4 one another: But when the goodness and phi-
 5 lanthropy of God ^a our Saviour appeared, he
 saved us, not by works of righteousness which
 we had done, but according to his mercy, by
 the washing of regeneration, and the renewing
 of

^x The original words might
 be rendered *Our great God and
 Saviour*; but I have retained
 the *v. Tr.* as the more natural
 interpretation, alluding to the
*Son of man coming in his own, and
 his Father's glory.* See Luke IX.
 26.

^y *i. e.* Inculcate these things
 by preaching, &c. with that
 dignity, solemnity, and sanctity
 of behaviour, which may set
 thee above all danger of con-
 tempt.

^z Or *wandering*, *πλανημένοι*,
 from the paths of truth and
 virtue.

^a I chose to retain the ori-
 ginal word, which is naturaliz-
 ed in our language, as we have
 no other to express it without a
 periphrasis. *q. d.* God's pater-
 nal love to the human race in-
 duced him to *save us*, by ap-
 pointing his son to be our Re-
 deemer; which should induce
 us to be loving and com-
 passionate to one another.

^b *i. e.*

of the Holy Spirit, whom he poured out upon
 us abundantly, through Jesus Christ our Saviour;
 that, being justified by his grace, we might be-
 come heirs, (according to *our* hope) of eternal
 life. *This is* a faithful saying^b, and these things
 I would have thee affirm constantly, ' That
 ' those who have believed in God may be care-
 ' ful to excel in good works: ' These are good^c
 and profitable to men. But avoid foolish que-
 stions, and genealogies^d, and contentions and
 quarrels about the Law; for they are unprofit-
 able and vain. A man that is an heretic after
 the first and second admonition, reject; knowing
 that such a one is perverted, and sinneth, being
 self-condemned.

When I shall send Artemas or Tychicus to
 thee, endeavour to come to me at Nicopolis^e;
 for I have determined to winter there. Bring
 Zenas the lawyer^f, and Apollos, forward on
 their journey with diligence, that nothing may
 be

^b *i. e.* The following injunction is most *credible* in itself,

and of great weight and importance; and therefore I charge thee constantly to inculcate it, *viz.* That believers be particularly careful to excel in virtue, and works of mercy, &c.

^c And *beautiful*, καλα, and attract the love and veneration of all men.

^d The Jews carried their fondness for pedigrees to a great excess; for Jerome says that they pretended to be as well acquainted with the genealogies

from Adam to Zerubbabel, as with their own names.

^e A city of Macedonia, not far from Philippi. There were several other cities of the same name. As the Apostle says he designs to winter *there*, it is plain he did not write this Epistle from Nicopolis, as the superscription added at the end of it in the common editions of the N. T. asserts.

^f Formerly an interpreter of the Jewish Law, but now a sincere Christian.

- 14 be wanting to them. And let those who belong
to us ^s, learn to distinguish themselves by good
works for necessary uses, that they may be not
15 unfruitful. All who are with me salute thee.
Salute those who love us in the faith. Grace *be*
with you all ! Amen.

^s *i. e.* Those who call themselves christian-brethren, whether they were Jews or Gentiles before their conversion.

The Epistle of the Apostle PAUL to PHILEMON.

PHILEMON was a Colossian convert ; (Col. IV. 9.) and, by the title of Fellow-labourer given him in this Epistle, (ver. 1.) he seems to have been Paul's colleague in the ministry : See ver. 17, and note. It appears from several hints in this Letter, that he was a person of distinction ; for in ver. 2. mention is made of the Church, or society of Christians, that used to assemble in his house, and in ver. 5, 7, of his liberal contribution to the relief of the saints. St. Paul was a prisoner when he wrote this Epistle ; and as he expected to be soon released, (ver. 22.) it was probably written towards the conclusion of his first imprisonment at Rome, and sent, together with the Epistles to the Ephesians and Colossians, by Tychicus and Onesimus about A. D. 63, and the 9th year of Nero.

What

What gave occasion to the Letter was this: Onesimus, a slave of Philemon, had robbed his master, and fled to Rome. There he met Paul, who was then a prisoner at large, and was by him reclaimed to a sense of his duty, and happily converted to Christianity. The Apostle seems to have kept him under his eye for some time, in order to be satisfied of his thorough conversion: However, he would not detain him any longer, though such an attendant would have been of great service to him under his confinement; but sent him back to his master, with this Letter, in which he employs all his influence to remove the prejudices of Philemon against his slave Onesimus, and entreats him to receive him again into his family as a faithful domestic and Christian brother. The discerning reader will observe a remarkable delicacy of sentiment, and the most skilful address in every part of this admirable Epistle.

PAUL, a prisoner of Christ Jesus, and Timothy a brother, to the beloved Philemon, our fellow-labourer, and to the beloved Apphia^a, and to Archippus our fellow-soldier, and to the church which is in thy house: Grace and peace to you from God our Father, and the Lord Jesus Christ!

I thank

^a This Lady was probably the wife of Philemon; and Archippus, a pastor of the church at Colosse, whose good offices

with Philemon, in favour of Onesimus, St. Paul might be desirous of engaging.

4 I thank my God, always making mention of
 5 thee in my prayers, hearing of thy love and
 6 faith, which thou hast towards the Lord Jesus^b,
 and all saints; that the communion^c of thy
 7 faith may become efficacious, in the acknow-
 8 ment of every good thing which is in you to-
 9 wards Christ Jesus. For we have great joy and
 consolation in thy love, because the bowels of the
 10 saints^d are refreshed by thee, brother. Wherefore,
 though I might take great freedom in Christ
 11 to enjoin thee that which is proper, yet I rather
 entreat by love; though I am such a one as
 Paul an Elder^e and, now also a prisoner of Jesus
 12 Christ; I entreat thee for my son whom^f I have
 begotten in my bonds,—Onesimus; who was for-
 merly unprofitable to thee, but now is profitable
 to thee and to me, whom I have sent again: Do
 thou therefore receive him, as it were, my own
 bowels;

^b *Thy faith towards the Lord Jesus Christ, and thy love to the Saints.*

^c *i. e.* That the advantages which thou dost share with us in the faith of Christ, may extort from all who behold it, an acknowledgement that all thy works of benevolence, &c. flow from that pure source.

^d While thou feedest the hungry, and relievest the distressed, out of a principle of love and benevolence, which gives me and Timothy inexpressible joy.

^e *πρεσβυτης, the aged, v. Tr.* But it does not appear that Paul was an old man at this

time; for as this Epistle was written about A. D. 63, and he was a youth, probably a boy, when St. Stephen was stoned, A. D. 34, he could hardly be now 50 years of age. I rather think that *πρεσβυτης* here signifies an *Apostle*, as *πρεσβυτης* frequently does an *ambassador*, which is of the same signification. However, I have rendered it *Elder*, retaining in some measure the ambiguity of the original.

^f *i. e.* Whom I have converted during my imprisonment, and love with the tenderness of a Father.

g, i. e.

bowels^g; whom I would fain have detained with
 me, that he might, in thy stead, have ministered
 to me in the bonds of the Gospel. But I would
 do nothing without thy consent, that thy benefit
 might not be as it were of necessity, but volun-
 tary. For perhaps he eloped for a while to this
 end, that thou mightest possess him for ever; no
 longer indeed as a slave, but, above a servant,
 a beloved brother, especially to me, but how
 much more to thee, both in the flesh and in the
 Lord! If therefore thou esteamest me a par-
 taker^h, receive him as myself. If he hath
 wronged thee in any matter or is indebted *to*
thee, charge it to my account. I Paul have
 written with my own hand, ‘I will repay it;’
 not to say to thee, that thou owest every thine
 own selfⁱ to me. Yes, brother, let me have joy
 of thee in the Lord: Refresh^k my bowels in the
 Lord. Being confident of thy obedience, I have
 written to thee; knowing that thou wilt do even
 more than I say. *I farther request thee to prepare*
me a lodging; for I hope that I shall, through
your prayers, be granted to you. Epaphras, my
 fellow-prisoner in Christ Jesus; Marcus, Aristar-
 chus,

^g *i. e.* As a part of myself, for whom I have the tenderest affection.

^h *viz.* In common of the glorious benefit of the Gospel, *i. e.* a brother in Christ, and a colleague in the ministry.

ⁱ *i. e.* Thy salvation to me,
 Vol. II.

as I was the happy instrument of thy conversion to Christianity.

^k *i. e.* *Appease* and *calm*, *απαρσεν*, the inward commotion which I feel, out of a tender concern for Onesimus.

chus, Demas, Luke, my fellow-labourers, salute
 25 thee. The grace of our Lord Jesus Christ be
 with your spirit ! Amen.

The Epistle ^a to the H E B R E W S.

Though some have attributed this Epistle to St. Luke, and others to Barnabas, or Clemens Romanus ; yet most of the ancients ascribed it to St. Paul, and the principal modern critics are of the same opinion : Besides, some of those who allow Paul to have been the author of it, suppose that it was originally written in the Hebrew or Syriac language, and afterwards translated into Greek by St. Luke or Clement. It was addressed to the Hebrews, or converts from Judaism to Christianity, in Judea, (See chap. XIII. 19, 23.) and not to those who were dispersed in different parts of the world. As these tenaciously adhered to the ceremonies of the Mosaic law, which had been superseded by the Gospel, the design of this Epistle was to confirm the Jewish Christians in the faith of Christ ; which they might be in danger of deserting, either through the false insinuations, or ill-treatment of their persecutors. These zealots insisted upon the divine authority of Moses, the glory

^a The reason why St. Paul did not prefix his name to this, as he did to most of his other Epistles, probably was, to avoid alarming the Jews, who were strongly prejudiced against his name, at the beginning of this important letter.

glory and solemnity which attended the promulgation of the Law, and the extraordinary privileges to which the observers of it were entitled. In answer to these sophistical arguments, the Apostle clearly proves that, in all these articles, Christianity was infinitely superior to the Mosaic dispensation; which topic he enlarges upon in chap. I—X. 25. He then awakens their attention, and fortifies their minds against the storm of persecution, which they had partly felt, and was likely to fall more heavily on their heads, on account of their Christian profession; and applies the whole with proper cautions and exhortations, concluding the Epistle with a solemn benediction, &c. As for the date of this Epistle, it seems to have been written ^{any m} A. D. 63, while Paul was imprisoned ^{2 word} at Rome, or soon after his release. See chap. I. 23.

GOD, who at different times^b, and in ^{CHAP.} various manners^c, spoke of old time to the fathers by the prophets, hath, in these last days^d, spoken to us by the Son^e, whom he constituted heir of all things, by whom He also made the worlds^f; who, being the effulgence

^b *πρὸ μερῶς*, i. e. by a partial, imperfect, and gradual revelation, in opposition to the complete revelation made in the Gospel of Christ.

^c *οὐκ*. By dreams, visions, Urim voices, and signs, to the Patriarchs and prophets.

^d The Jews called the Messiah's reign, the *last age* or dispensation.

^e *καὶ* and possessor, or Lord, &c.

^f Or constituted the ages and dispensations of his church and providential kingdom, *τοὺς αἰῶνας καὶ ἐποχὰς*.

gence of *his* glory, and the express image ^g of his
 person, and upholding all things by the word of
 his power, when he had by himself effected the
 cleansing of our sins, sat down on the right-
 4 hand of the Majesty on high; who is become
 as much superior to the angels, as the name he
 hath inherited ^h is more excellent than theirs.
 5 For to which of the angels did He ever say ⁱ,
 “Thou art my Son, this day have I begotten
 “thee?” And again, “I will be to him a Fa-
 6 “ther, and he shall be to me a Son ^k?” But when
 he again introduceth the First-begotten *Son* in-
 to the world, he saith, ^{bc} “Let even all the angels
 7 “of God worship him ^{ally}.” And concerning the
 angels he saith, “He nd ^{aj} with his angels winds,
 8 “and his ministers a ^{ke} ^{or} fire ^m,” but to the
 Son, “Thy throne, O ^{rews} ^s for ever and ever!
 “The sceptre of thy ^{ty} ^z dom is a sceptre of
 9 “righteousness. Thou ^z loved righteousness,
 “and hated iniquity; therefore God—thy God,
 “hath anointed thee with the oil of gladness
 “above

^g χαρακτῆρ. On whom his
 likeness is stamped in living
 characters, as wax receives the
 impression of a seal.

^h *i. e.* The title and dignity
 of which he hath been possessed
 from eternal ages, *viz.* ‘The
 ‘Son of God.’

ⁱ As God hath said to the
 Messiah in *Pf.* II. 7.

^k Though these words (in
 2 *Sam.* VII. 14.) were imme-
 diately spoken of Solomon; yet
 they principally refer to Christ,

the great Son of David, and
 Prince of Peace.

¹ *Pf.* XCVII. 7. The Hebrew
 original is still more emphatical,
 “Worship him אלהים כל *all*
 ye Gods!”

^m *Pf.* CIV. 4. *i. e.* He makes
 use of the angels as his messen-
 gers, who fly in obedience to
 his command with the violence
 of winds, and rapidity of light-
 ening. Compare *Pf.* XVIII.
 9—15.

“ above ⁿ thy associates.” And, “ Thou, O
 “ Lord, from the beginning hast laid the founda-
 “ tion of the earth ; and the heavens are the
 “ works of thy hands ! They shall perish ; but
 “ thou art permanent ^o ; even all ^p shall grow
 “ old as a garment, and as a vesture shalt thou
 “ fold them up ^q, and they shall be changed :
 “ but Thou art the same ^r, and thy years shall
 “ not fail.” But to which of the angels hath
 He ever said, “ Sit thou on my right hand, until
 “ I make thine enemies the footstool of thy
 “ feet ^s.” Are they not all ministering spirits,
 sent forth to attend on those who shall inherit
 salvation ? We ought therefore to give the ut-
 most attention to the things which we have
 heard ^t, lest by any means we should let *them*
 slip ^u. For if the word spoken by angels ^x was
 steadfast, and every transgression and disobedience
 re-

10

11

12

13

14

CHAP.

11.

2

ⁿ *i. e.* Above those guardian
 angels who had the charge of
 nations and countries, (See *Dan.*
X. 13, 21.) as temporary vice-
 gerents ; whereas the kingdom
 of the Messiah was infinitely su-
 perior to theirs. ^g *Adam, and in* ^h *power and*
 “ the family, or seed, ⁱ *undecaying*
 name.”

^f In the person of *D.* ^j *representing the Messiah*, Hea-
 ven ^k *and exaltation* all that is
 in them.

^q So the ^{22.} *VIII.* ^l *change them,*
 Heb and Vulg ^m *wh*
^r Unchangeable Being, thro’
 everlasting ages. (See *Pf. CII.*
 25, 26, 27.)

^s *ὑποπόδιον τῶν ποδῶν.* He
 will give thee to trample them
 under thy feet. See *Pf. CX. 1.*

^t By the ministration or au-
 thority of the *Son of God, who*
hath spoken to us in these last days.

^u Or lest we fall away.
παρὰρρημα, we flow away like
 water, and suffer the truths of
 the Gospel to make no im-
 pression on our minds.

^x *i. e.* If the Law promulged,
 on mount Sinai, by angels in
 the name and presence of Je-
 hovah, the Supreme God, was
 confirmed by such awful sanc-
 tions, &c.

received, as its reward, a correspondent vengeance; how shall we escape, if we are regardless of so great a salvation? which having, at its beginning, been spoken by the Lord, was confirmed to us by those who heard *him*; God joining his testimony both with signs and wonders, and various miraculous powers, and distributions of the Holy Spirit, according to his own will.

For He hath not subjected to the angels the world to come, concerning which we speak: But a certain person ^y somewhere bears testimony, saying, "What is man, that thou art mindful of him! or the son of man, that thou visitest him! Thou hast made him a little ^z inferior to the angels; with glory and honour hast thou crowned him, and hast set him over the works of thy hands: Thou hast put all things under his feet." For in putting all things under him, He left nothing *that was* not subjected to him: But now we do not as yet see all things put under him. But we see Jesus, who was made a little lower than the angels ^a by the suffering of death, crowned with glory and honour; that, by the grace of God ^b, he might taste death for every man. For it became Him ^c,

^y viz. David in *Pf. VIII. 4.* whose words the Apostle applies to the Messiah, though they seem originally to be only descriptive of the dignity of human nature in general.

^z Or for a little while. See *v. 9.* and note ^a.

^a i. e. He was, on account of his having suffered death, from

which *thou* ^{him} כל אליו *all* are exempt.

little while, *IV. 4. i. e.* He ^a *angels*.

^b Shewn fly in *all* men by giving his *Snd* &c.

^c viz. God the glorious Being who is the first Cause, and last End of all things.

^d Prince

CVII. 7. The Hebrew still more emphatica.

for whom *are* all things and by whom *are* all things, in conducting many sons to glory, to perfect the Captain^d of their salvation by sufferings. Now, both the sanctifier, and they who are sanctified, *are* all of one^e; for which cause, He is not ashamed to call them brethren; saying^f, “I will declare thy name to my brethren; “in the midst of the church will I praise thee.” And again, “I will trust in Him^g.” And again, “Behold, I, and the children whom God hath “given me^h.” Since then the children are partakers of flesh and blood, He himself in like manner participated of them, that He might by death destroyⁱ him who had the power of death, that is, the devil; and deliver those who, through fear of death, were all their life-time obnoxious to servitude^k. For He did not indeed assume *the nature* of angels^l; but He assumed *that* of the seed of Abraham. Hence it behoved him to be made in all things similar to his brethren; that He might be a merciful and faithful High Priest

^d Prince or Leader, ἀρχηγόν.

^e *i. e.* Partakers of one common nature, being descendants from Adam, and, in one sense, of the family, or seed, of Abraham.

^f In the person of David, representing the Messiah in his sufferings and exaltation. See *Pf.* XXII. 22.

^g See *Pf.* XVIII. 2.

^h *i. e.* Those who are my disciples “are for signs and wonders in Israel.” See *Isa.*

VIII. 18.

ⁱ Might depose, and deprive of all power, καταργήσῃ. Compare *Rom.* VI. 6.

^k Like miserable captives, they had nothing to expect after death, but future misery; and consequently, they were held by the slavish fear of death.

^l Or He did not take hold [ἐπιλαμβάνεται] of the angels, to save them from plunging into the abyss of misery, but he took hold of the race of Abraham, &c.

18 Priest in Divine things, in order to make atone-
ment for the sins of the people. For since He
himself hath suffered, having been tempted, he
can ^m succour those who are tempted.

CHAP. III. **T**HEREFORE, holy brethren, partakers of the
heavenly calling, attentively regard the
Apostle ⁿ and High-Priest of our profession,
2 Christ Jesus; who was faithful to him that ap-
pointed him ^o, as Moses also *was* for all his
3 house ^p. For He was esteemed worthy of more
honour than Moses, in as great a degree as the
builder of a house hath more honour than the
4 house. For every house is built by some one;
5 but He who builded all things *is* God. And
Moses *was*, indeed, faithful in all his house as a
servant, for a testimony of things afterwards to
6 be spoken: But Christ, as a Son over his own
house ^q; whose house we are, if we strenuously
maintain the confidence, and rejoicing of the
7 hope ^r, to the end. Therefore, as the Holy
Spirit saith ^s, “ To-day, if ye will hear his voice,
“ harden

^m In the most endearing and
effectual manner; being tho-
roughly sensible of the infirmi-
ties of human nature, and the
strength of temptations.

ⁿ As a *mēsse ger* (αποστολον)
from God, Christ was superior
to Moses; and as a *High Priest*,
to Aaron: He brought us the
messages of God's will, and ex-
piated our guilt by the one ob-
lation of himself

^o *i. e.* Constituted him in that

high office.

^p *i. e.* The house of Israel,
whose Law-giver, &c. he was.

^q *i. e.* The Church, *his family*
over which he presides, as heir
of all things.

^r *i. e.* The well-grounded and
joyful hope of eternal life,
by a steadfast adherence to the
Gospel

^s By the mouth of David in
Pj. XCV. 7.

“ harden not your hearts as in the provocation 8
 “ in the wilderness, in the day of temptation ;
 “ when your fathers tempted me, proved me, 9
 “ and saw my works forty years. Wherefore I 10
 “ was angry with that generation, and said,
 “ They always err in the heart ; and they have
 “ not known my ways: So I swore in my wrath, 11
 “ They shall not enter into my rest^t.” See to 12
 it, brethren, lest there be in any of you an evil
 heart of unbelief, in apostatizing^u from the living
 God. But exhort one another daily, while it is 13
 called To-DAY ; lest any of you be hardened
 through the deceitfulness of sin. (For we are 14
 made partakers of Christ, if we retain the be-
 ginning of our confidence unshaken to the end.)
 While it is said, “ To-day, if ye will hear his 15
 “ voice. harden not your hearts, as in the pro-
 “ vocation.” For some, who heard, did provoke ; 16
 but not all who came out of Egypt *conducted*
 by Moses. But against whom was He incensed 17
 forty years ? *was it* not against those who had
 sinned whose carcasses fell in the wilderness ?
 And to whom did he swear that they should not 18
 enter into his rest, but to those who were dis-
 obedient^x ? We see then that they could not 19
 enter

^t viz. The land of Canaan, where the Israelites were to settle ; which was a type of Heaven.

^u εν τω αποστειναι. As many of the Israelites did in the wilderness, blaspheming God, and his servant Moses.

^x i. e. To those who by a series of infidelity and disobedience, after so many amazing miracles wrought for them, forfeited all claim to the Divine promises and blessings ; so that there was no breach of promise on God's part.

CHAP. enter in, because of unbelief^v. Let us therefore
 IV. fear, lest, a promise being left *us* of entering into
 his rest, any of you should seem to come short
 2 of it. For we have received good tidings^z as
 well as they; but the word which they heard
 did not profit them, not being mixed with faith
 3 in those who heard it. For we who have be-
 lieved are entered into rest, as He said, “ So I
 “ swore in my wrath, They shall not enter into
 “ my rest;” although the works were finished
 4 from the foundation of the world. For he hath
 spoken in a certain place concerning the seventh
 day thus^a: “ And God rested the seventh day
 5 “ from all his works.” And in this *place*^b again,
 6 “ They shall not enter into my rest ” Seeing
 then it remaineth that some must enter into it,
 and they to whom the good tidings were first
 declared^c did not enter in because of unbelief;
 7 He again determineth a certain day, saying in
 David, “ To-day,” after so long a time^d; as it
 is said, “ To-day, if ye will hear his voice,
 “ harden

^v And disobedience. The superior excellence of *Heaven* above *Canaan*, and of *Christ* above *Moses*, greatly confirm the force of the argument.

^z *viz.* Of the promised rest in Heaven. *εωμεν ευαγγελισμενοι*, *unto us was the Gospel preached as well as to them*, says the *v.Tr.* But the Israelites in the desert had not the Gospel preached to them, but only the *good tidings* of the promised rest, which, indeed, was a type of the Gospel.

^a See *Gen. II. 2. Exod. XXXI. 17. q. d.* Hence it appears that there was an *eternal Rest* of God, from which those sinners shall be excluded, though they entered into the promised land, and enjoyed a *temporal Rest* there.

^b Which is quoted above, chap. III. 11.

^c See the above note on *v. 4.*

^d Had elapsed since God had rested from the works of Creation. See *v. 4, 5.*

• He

“harden not your hearts.” Now if Joshua had
 given them rest, He would not after that have
 spoken ^e of another day: There remaineth there-
 fore a rest ^f for the people of God. For he who
 hath entered into his rest ^g, hath also himself
 ceased from his works, as God from his own.
 Let us therefore assiduously endeavour to enter
 into that rest, that no one may fall by the same
 example of disobedience ^h. For the word of
 God ⁱ is living and efficacious, and keener than
 any two-edged sword, piercing even to the ^k sepa-
 rating between the soul and spirit, and the joints
 and marrow; and is an exact discernor of the
 thoughts and intentions of the heart: And there
 is no creature which is not manifest in His pre-
 sence, but all things are ^l naked and laid bare
 before the eyes of Him to whom we are to give
 an account.

Having therefore a great High-Priest, who
 hath passed into the heavens, *viz.* Jesus the
 Son of God, let us hold fast the profession ^m.
 For we have not a high-priest incapable of sym-
 pathizing

^e He would not, by the mouth
 of David as above, have spoken
 of another Rest. after they were
 settled in Canaan.

^f σαββατισμός, a *Sabbatical*
rest, which will be eternal. The
 word used above is καταπαυσις.

^g *i. e.* His final and complete
 rest in heaven, hath ceased from
 all his labours.

^h And *unbelief*, απειθειας.

ⁱ In which the above passage
 (chap. III. v. 7—11.) is re-

corded.

^k *i. e.* Penetrating between
 the principles of the rational
 and animal life, and the inmost
 recesses of soul and body.

^l γρυνα and τετραχυλισμυνα
 allude to the custom in sacri-
 ficing of *flaying off the skin*, and
cutting open the victim; by
 which its internal parts were
 exposed to full view.

^m We have made of the Faith
 in him.

CHAP. enter in, because of unbelief^v. Let us therefore
 IV. fear, lest, a promise being left *us* of entering into
 his rest, any of you should seem to come short
 2 of it. For we have received good tidings^z as
 well as they; but the word which they heard
 did not profit them, not being mixed with faith
 3 in those who heard it. For we who have be-
 lieved are entered into rest, as He said, "So I
 "swore in my wrath, They shall not enter into
 "my rest;" although the works were finished
 4 from the foundation of the world. For he hath
 spoken in a certain place concerning the seventh
 day thus^a: "And God rested the seventh day
 5 "from all his works." And in this *place*^b again,
 6 "They shall not enter into my rest" Seeing
 then it remaineth that some must enter into it,
 and they to whom the good tidings were first
 declared^c did not enter in because of unbelief;
 7 He again determineth a certain day, saying in
 David, "To-day," after so long a time^d; as it
 is said, "To-day, if ye will hear his voice,
 "harden

^v And disobedience. The superior excellence of *Heaven* above *Canaan*, and of *Christ* above *Moses*, greatly confirm the force of the argument.

^z *viz.* Of the promised rest in Heaven. *εσμεν ευχρησισμενοι*, *unto us was the Gospel preached as well as to them*, says the *v.Tr.* But the Israelites in the desert had not the Gospel preached to them, but only the *good tidings* of the promised rest, which, indeed, was a type of the Gospel.

^a See *Gen. II. 2. Exod. XXXI. 17. q. d.* Hence it appears that there was an *eternal Rest* of God, from which those sinners shall be excluded, though they entered into the promised land, and enjoyed a *temporal Rest* there.

^b Which is quoted above, chap. III. 11.

^c See the above note on *v. 4.*

^d Had elapsed since God had rested from the works of Creation. See *v. 4, 5.*

• He

“harden not your hearts.” Now if Joshua had
 given them rest, He would not after that have
 spoken ^e of another day: There remaineth there-
 fore a rest ^f for the people of God. For he who
 hath entered into his rest ^g, hath also himself
 ceased from his works, as God from his own.
 Let us therefore assiduously endeavour to enter
 into that rest, that no one may fall by the same
 example of disobedience ^h. For the word of
 God ⁱ is living and efficacious, and keener than
 any two-edged sword, piercing even to the ^k sepa-
 rating between the soul and spirit, and the joints
 and marrow; and is an exact discernor of the
 thoughts and intentions of the heart: And there
 is no creature which is not manifest in His pre-
 sence, but all things are ^l naked and laid bare
 before the eyes of Him to whom we are to give
 an account.

Having therefore a great High-Priest, who
 hath passed into the heavens, *viz.* JESUS the
 Son of God, let us hold fast the profession ^m.
 For we have not a high-priest incapable of sym-
 pathizing

^e He would not, by the mouth
 of David as above, have spoken
 of another Rest, after they were
 settled in Canaan.

^f σαββατισμος, a Sabbatical
 rest, which will be eternal. The
 word used above is καταπαυσις.

^g *i. e.* His final and complete
 rest in heaven, hath ceased from
 all his labours.

^h And unbelief, απειθεια.

ⁱ In which the above passage
 (chap. III. v. 7—11.) is re-

corded.

^k *i. e.* Penetrating between
 the principles of the rational
 and animal life, and the inmost
 recesses of soul and body.

^l γυμνα and τετραχιδισμενα
 allude to the custom in sacri-
 ficing of *flaying off the skin*, and
cutting open the victim; by
 which its internal parts were
 exposed to full view.

^m We have made of the Faith
 in him.

pathizing with our infirmities; but *one who*, like
 16 *us*, hath been tried, *yet* without sin. Let us
 therefore approach the throne of grace with free-
 dom of addressⁿ, that we may obtain mercy,
 CHAP. and find grace for our seasonable assistance. For
 V. every high-priest, taken from among men^o, is
 constituted for men over things which relate to
 God, that he may offer both gifts and sacrifices
 2 for sins; being able to proportion his compassion^p
 to the ignorant, and those who wander out of
 the way^q, since he himself is also surrounded
 3 with infirmity: And for this reason he ought to
 offer for sins, on his own account, as well as for
 4 the people. Moreover no man assumeth this
 honour to himself, but he who is called by God,
 5 as Aaron *was*. Thus also Christ did not glorify
 himself, so as to be made a high-priest^r, but He
 that said to him, “Thou art my Son, this day
 6 “have I begotten thee;” (as He saith also in
 another *place*^s, “Thou art a priest forever, ac-
 7 “cording to the order of Melchisedec.”) ^tWho,
 in the days of his flesh, having offered up prayers
 and supplications with a strong cry and with
 tears to Him who was able to save him from
 death,

ⁿ μετα παθησιας. Boldly,
 v. Tr.

^o As those of the Mosaic
 ritual were.

^p μετριοπαθειν, i. e. To express
 such a proper degree of com-
 passion, as becomes one man to
 feel for another. *Homo sum :*
humani nil à me alienum puto,
 says the heathen poet.

^q Of God's commandments;
 sin-offerings being provided
 only for such persons.

^r i. e. He did not aspire to,
 or take upon him, this exalted
 office, without a proper call.

^s Ps. CX. 4.

^t Χριστός—ος, *Christ*, v. 5.—
who in the days, &c.

death, and having been heard, in that which he feared, although He was a Son, yet he learned obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation to all those who obey him; having been called by God a High-Priest after the order of Melchisedec: Concerning whom we have many things to say, and hard to be understood; since ye are dull of apprehension. For whereas ye ought ^u for the time to be teachers, ye have need that one teach you again what *are* the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one who partaketh of milk *is* unskilful in the word of righteousness; since he is an infant: But solid food belongeth to those who are full-grown; those who, by habit, have their senses exercised to distinguish both good and evil.

Therefore ^x omitting the first principles of the *doctrines* of Christ, let us be carried on to perfection; not laying again the foundation of Repentance from dead works, and of Faith towards God, of the doctrine of Baptisms, and of imposition of hands and Resurrection of the dead, and of eternal Judgement. And this we will do,

^u *i. e.* You have been so long converted, that you ought to be able to instruct others; yet, by your attachment to Jewish ceremonies, you have need that one should teach you the initial elements of Christianity.

of you are but infants in the Knowledge of Christianity; yet some among you can bear stronger food. To such I address myself—Therefore omitting the fundamental Doctrines of Repentance, Faith, &c.

^x Notwithstanding too many

^y *i. e.*

4 do^y, if God permit. ^z For *it is* impossible for
those who were once enlightened, and have
tasted of the heavenly gift, and have been par-
5 takers of the Holy Spirit, and have relished the
good word of God and the powers of the world
6 to come, if they shall fall away ^a, to be renew-
ed again to repentance; since they re-crucify
to themselves ^b the Son of God, and put *him* to
7 an open shame. For the earth which imbibeth
the rain that cometh often upon it, and
bringeth forth herbage fit for those by whom
it is cultivated, receiveth a blessing from God:
8 But that ^c which produceth thorns and briers *is*
rejected, and near to a curse; whose end *shall be*
9 burning. But, beloved, we are persuaded better
things of you, even things productive of salva-
10 tion, though we thus speak. For God *is* not
unrighteous ^d, *so as* to forget your work and
labour of love, which ye have exhibited to his
name,

^y *i. e.* We will pass over these important doctrines, which *you* are no strangers to, and will lead you to some higher improvements in Christian Knowledge; building, however, on those solid foundations.

^z As for those who have apostatized from the faith, I give them up; *for it is impossible, &c.*

^a *i. e.* By a total apostacy.

^b *i. e.* As far as in them lies, they injure Christ, and cause his religion to be evil spoken of, &c.

^c *i. e.* That soil which produceth only thorns and briers, under the same cultivation and refreshing showers, is to be condemned, and being scorched up by the sun, becomes a barren heath. Compare *Jer. XVII. 5, 6.* Such will be the case of that unfruitful soul, on whom the evangelical promises and threats have no influence.

^d By being unmindful of his gracious promises of a reward to works of charity and benevolence.

name^e by having ministered, and *still* minister-
 ing, to the saints. And it is our earnest desire 11
 that every one of you may shew the same dili-
 gence, to the full assurance of the Hope^f even
 to the end; that ye may not be slothful, but 12
 imitators of those who, through faith and pa-
 tience, inherit the promises. For when God 13
 made the promise^g to Abraham, since He had
 no greater person to swear by, he swore by him-
 self, saying, “ Surely blessing, I will bless thee, 14
 “ and multiplying, I will multiply thee^h:” And 15
 having thus patiently waited, he obtained the
 promise. Men indeed swear by a greater *Being*; 16
 and an oath for confirmation *is* to them an end
 of all contradiction: On which account God, 17
 being willing more abundantly to shew to the
 heirs of the promise the immutability of his
 counsel, confirmed *it* by an oath; that by two 18
 immutable thingsⁱ, in which *it is* impossible for
 God to lie, we might have a strong consolation,
 who have fled for refuge to lay hold on the
 hope set before us; which^k we have as an 19
 anchor of the soul, both secure and stedfast, and
 entering into the place within the veil, whither 20
 Jesus the fore-runner is entered for us, being
 made a High-Priest for ever according to the
 order of Melchisedec.

FOR

^e *i. e.* To his honour and glory, and for his sake.

^f *viz.* Of everlasting life; which well-grounded hope will animate you to the end of your Christian course.

^g Compare *Gen.* XII. 2, 3. XVII. 1—6.

^h See *Gen.* XXII. 16, 17.

ⁱ *viz.* His word, and his oath.

^k *viz.* Hope of eternal life.

^l The

CHAP. VII. **F**OR this Melchisedec king of Salem, a priest of the most high God, who met Abraham returning from the slaughter of the
 2 kings, and blessed him; to whom also Abraham divided the tenth part of all¹; first, being interpreted, is 'King of righteousness,'^m and then also King of Salem, that is, 'King of Peace';
 3 without father, without mother, ⁿ without genealogy, having neither beginning of days, nor end of life, but, being made to resemble the Son of God ^o, remaineth a priest continually.
 4 Now you see how great this person *was*, to whom even the patriarch Abraham gave the tenth of the
 5 spoils^p. And indeed those among the sons of Levi, who assume the office of the priesthood, have, according to the Law, a command to take
 6 tithes of the people, that is, of their brethren, though they came out of the loins of Abraham:
 7 But he, whose genealogy is not reckoned from them, received tithes of Abraham, and blessed him who had the promises^q. Now, without all

¹ The spoils which he had taken. See *Gen.* XIV. 18, 19, 20.

^m *i. e.* His name *Melchizedec* in Hebrew signifies *king of righteousness*, and his title *Melek-Salem* signifies *king of peace*.

ⁿ Probably the Apostle's meaning is, that he had neither father, mother, pedigree, nor the years of his life, mentioned in SS. as the Aaronical priests had.

^o There being no account in

SS. when Melchisedec entered on, or ceased to exercise, the Sacerdotal function.

^p The Apostle here shews, not only the superiority of Christ above the Levitical priesthood; but also that God had of old among the Gentiles a person superior to Abraham, the great ancestor of the Jews.

^q To whom the promises, mentioned in chap. VI. v. 13, 14, had been made.

^r *i. e.*

all contradiction, the inferior is blessed by the superior. Farther, men who die ^r receive tithes here; but there he *receiveth them*, of whom it is testified, that he liveth. And as I may so say, even Levi who receiveth tithes, payed tithes by ^s Abraham; for he was yet in the loins of his father, when Melchisedec met him. Now, if perfection had been by the Levitical priesthood ^u (for under that the people received the Law) what farther necessity for another priest to arise according to the order of Melchisedec, and not be reckoned according to the order of Aaron? for, the priesthood being changed, there must of necessity be a change also of the Law^x. For He, concerning whom these things are spoken ^y, belonged to another tribe, none of which gave attendance at the altar. For *it is* evident, that our Lord sprung from Judah, of which tribe Moses spoke nothing concerning the priesthood. And it is yet more abundantly evident, that ^z there ariseth another priest after the similitude of Mel-

^r *i. e.* Men who are mortal, and succeed each other in the Aaronical priesthood, receive tithes under the Mosaic dispensation; but in the case of Melchisedec, the Scripture saith only *that he liveth*, but gives no account of his death: so that he bears some faint resemblance to Christ, our High-Priest, who liveth for ever.

^s As it were in the person of Abraham, his progenitor.

VOL. II.

^t *ei pax ovv.* Vide *Elfner in loc.*

^u If it made a perfect atonement for sin, and no greater sacrifice and more powerful intercession was to follow, *what necessity?* &c.

^x Since the whole ceremonial law depended on the Aaronical priesthood, and was to be executed by no other.

^y In the Psalm quoted above in chap. V. 6.

^z *et.* See *Whitby in loc.*

C c

^a *viz.*

16 Melchisedec; who is constituted not according
 17 to the law of a carnal commandment ^a, but ac-
 18 cording to the power of an endless ^b life. For
 He testifieth, “Thou *art* a priest for ever, ac-
 19 cording to the order of Melchisedec.” There
 is indeed an abolition made of the preceding
 20 commandment ^c, on account of its weakness and
 unprofitableness; (for the Law made nothing
 perfect); but ^d an introduction of a better hope,
 21 by which we draw near to God. And since He
 was not constituted without an oath;—(for those ^e
 were made priests without an oath; but This ^f
 with an oath, by Him who said to him, “The
 “Lord swore, and will not repent, Thou *art* a
 “priest for ever, according to the order of Mel-
 22 chisedec;”)—By so much Jesus is become the
 23 Surety ^g of a better covenant. And they, indeed,
 were many priests, because they were hindered
 24 from continuing, on account of death; but this
 person, because he continueth ever, hath a priest-
 hood

^a *viz.* The Mosaic system of ceremonial precepts and external rites: but of the Gospel, which is the power of God to eternal salvation; or of the power which Christ has to live for ever.

^b *ἀναταλάντων*, *i. e.* indissoluble and undecaying.

^c *i. e.* The law of ritual observances, and the Levitical priesthood.

^d I look upon the construction of this passage to be as follows: *ἀδελφούς μὲν γὰρ γινώσκον προα-*

γωγῆς; ἐντολῆς;—ἐπισταγωγῇ δὲ, &c. There is an abolition, indeed, of the preceding commandment—but an introduction made, &c. This requires no interpolation as in the *v. Tr.*

^e *i. e.* The priests of the Mosaic institution. I have included *v. 21* in a parenthesis to make the connection plainer.

^f *viz.* The Messiah.

^g *i. e.* One who engages for the performance of an agreement, a guarantee.

^h By

hood which cannot pass over to another^h: Hence ²⁵
 He is able to save, even to the uttermostⁱ,
 those who come to God by him; ever living to
 intercede for them. For such a high-priest ²⁶
 suited us *who is* holy, innocent, unpolluted,
 separate from sinners, and sublimer than the
 heavens^k; who had not daily necessity, like those ²⁷
 high-priests, to offer sacrifices first for his own
 sins, and then for those of the people: For this
 he did once for all, when he offered himself.
 For the Law constituteth men high-priests, who ²⁸
 have infirmity; but the word of the oath, which
 was since the Law^l, *constituteth* the Son, who
 is consecrated for ever.

NOW the sum of the things which have been ^{CHAP.}
 spoken^m, *is this*: We have such a High- ^{VIII.}
 Priest, who is seated on the right hand of the
 throne of the Majesty which is in the heavensⁿ,
 a minister of holy things, and of the real taber- ²
 nacle^o, which the Lord, and not man, hath
 pitched. For every high-priest is ordained to ³
 offer gifts and sacrifices; therefore *it is neces-*
 sary that This also should have something to
 offer. For if He were ^p on earth, he could not ⁴
 have

^h By succession, *απαρχατον*.

ⁱ *i. e.* Always and completely to save, *εις το παντελες*.

^k *i. e.* He is exalted above the celestial regions and their myriads of angelic inhabitants.

^l Or extends *beyond the Law*, *μετα τον νομον*. Compare chap. IX. 3.

^m *i. e.* What I have treated of in the preceding parts of this Epistle.

ⁿ Compare chap. I. 3.

^o Of which the tabernacle, erected by Moses, was but a type, or representation.

^p *i. e.* If Christ were always to continue on earth, he could
 C c 2 not

- have been a priest, there being priests who offer
 5 gifts according to the Law ; who officiate to the
 example ^a and shadow of heavenly things, as
 Moses was directed by the Divine Oracle, when
 he was about finishing the tabernacle: For,
 “ See, saith He, *that* thou make all things ac-
 “ cording to the model shewn thee on the
 6 “ mount ^r.” But now He hath ^s more excellent
 offices allotted him ; since He is the Mediator
 even of a better covenant, which was established
 7 upon nobler ^t promises. For if that first *covenant*
 had been faultless, there would have been no
 8 room sought ^u for a second. For finding fault
 with them, He ^x saith, “ Behold, the days are
 “ coming, saith the Lord, when I will make a
 “ new covenant with the house of Israel, and
 9 “ with the house of Judah ; not according to
 “ the covenant which I made with their fa-
 “ thers in the day when I took them by the
 “ hand, to lead them out of the land of Egypt:
 “ Because they continued not in my covenant,
 10 “ I even disregarded them, saith the Lord ^y. For
 “ this

not be a Levitical priest ; since there are others of the line of Aaron, who officiate in the temple, to whom that office is expressly limited.

^a *i. e.* To an œconomy, which was but the *sketch*, the *subindication* [υποδειγματι] and shadow of heavenly things.

^r See *Exod.* XXV. 40.

^s *i. e.* Christ.

^t Or *more valuable promises*, than those of the Mosaic dispensation.

^u No room found, though sought for ever so carefully, ^{εὑρετο}.

^x *i. e.* God saith by the prophet Jeremiah, Chap. XXXI. 31—34.

^y This quotation is according to the *LXX*. The words in the *v. Tr.* of the Bible are, “ Which my covenant they brake, though I was a husband to them, saith the Lord ;” which are according to the present Hebrew original.

^e *i. e.*

“ this *is* the covenant which I will make with
 “ the house of Israel after those days ², saith the
 “ Lord : I will put my laws into their mind,
 “ and will write them on their hearts ; and I
 “ will be to them for a God, and they shall be
 “ to me for a people. And they shall no more 11
 “ teach every one his neighbour, and every one
 “ his brother, saying, Know the Lord ; for they
 “ shall all know me, from the least of them
 “ to the greatest of them : For I will be mer- 12
 “ ciful to their unrighteous deeds, and their sins
 “ and their iniquities I will remember no more.”
 By saying, “ A new *covenant*,” He hath made 13
 the first old : Now that which groweth obsolete
 and old ^a, *is* ready to disappear.

THE first tabernacle therefore ^b had also CHAP. IX.
 ordinances ^c of divine service, and a worldly
 sanctuary ^d. For the tabernacle was *thus* con- 2
 structed, *viz.* the first *part* ^e, in which *were* the
 candlestick and the table and the shew-bread ;
 which is called the Holy Place. And beyond 3
 the second veil, the tabernacle which is called
 the

² *i. e.* In the times of the Messiah. most copies read *σκηνη*, tabernacle in this place.

^a Or *whatever grows ancient, and is arrived at old age*, *γηρασμον*, draws near its period, and will soon lose its visible form, and be snatched away from our sight, *εγγυς αφαισμεν*. ^c *δικαιωματα*, literally, justifications, *i. e.* ways of becoming righteous.

^d *i. e.* An earthly sanctuary, which was a type of heaven.

^e This was a kind of antichamber to the Oracle or interior tabernacle. See *Exod.* XXV. XXVI. XXVII.

- 4 the Holy of Holies, containing the golden cen-
 fer, and the Ark of the Covenant over-laid
 round about with gold; in which *was* the golden
 pot containing the manna, and the Rod of Aaron
 which had blossomed, and the Tables of the
 5 Covenant; and over it the Cherubim of glory
 shadowing the Mercy-seat ^f, concerning which
 things there is not now *room* to speak par-
 6 ticularly. Now, these things being thus pre-
 pared, the priests continually went into the
 7 first ^g tabernacle, performing their services: But
 into the second ^h the high-priest only *entered*
 once a year, not without blood, which he offered
 for himself, and *for* the sins of ignorance ⁱ *com-*
 8 *mitted by* the people; the Holy Spirit signifying
 this, that the way into the Most Holy ^k was not
 yet made manifest while the first tabernacle sub-
 9 sisted ^l; which *is* a figure ^m referring to the time
 present, in which ⁿ are offered both gifts and
 sacrifices, which are not able to make the per-
 son who performeth the service perfect with
 10 respect to the conscience, *but consist* only in
 meats and drinks, and different ablutions and
 ordi-

^f Or *Propitiatory*, where God exhibited a visible symbol of his propitious presence.

^g *i. e.* The first apartment or Holy Place mentioned in *v. 2*.

^h *i. e.* The Holy of Holies.

ⁱ *αἰσχροπραγμάτων. Errors, v. Tr.*

^k *i. e.* The real Holy of Holies, or God's immediate presence.

^l *i. e.* While the Jewish

Oeconomy lasted.

^m *i. e.* A kind of allegorical representation, or type, *παράβολη*, of the Christian dispensation, displayed at this time.

ⁿ The temple service still subsisted, notwithstanding the Gospel, to which it ultimately referred, had been published for some years, when this Epistle was written.

^o *i. e.*

ordinances of the flesh, imposed *on them* until the time of reformation^o. But Christ appearing, a High-Priest of good things to come, in a greater and more perfect tabernacle not made with hands, that is, not of this creation^p, neither by the blood of goats, or of calves, but by his own blood He is entered in once for all into the Holy Places, having obtained eternal redemption *for us*. For if the blood of bulls and goats, and the ashes of a heifer, sprinkled on the unclean, sanctifieth to the cleansing of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself an immaculate *victim* to God, purify your conscience from dead works, that ye may serve the living God? And for this end He is the Mediator of a new Covenant^q, that, death being undergone for the redemption^r of the transgressions against the former Covenant, they who are called might receive the promise of an eternal inheritance. For where a covenant *is*, it necessarily imports the death of that by which the covenant is confirmed^s: For a covenant is

con-

^o *i. e.* Until the Messiah should come, who was to put things in a better situation, by establishing a spiritual worship.

^p *viz.* The heavenly sanctuary above, which is no part of this lower creation, where He intercedes for us, as our great High-Priest, with regard to future and spiritual things.

^q Or *Testament*; but the Me-

diator of the new Testament, *v. Tr.* is an improper expression, though it is the only place in the N. T. where *διαθήκη* can be supposed to signify a Testament. But I think *Covenant* more agreeable to the connection. See the following notes.

^r *i. e.* The expiation, or purchasing pardon for.

^s *i. e.* Of the victim, usually sacri-

confirmed over the dead ; so that it is not valid while that by which it is confirmed liveth.

- 18 Hence, neither was the first *covenant* dedicated
 19 without blood. For when every command
 was spoken to all the people according to the
 Law, by Moses, he, taking the blood of calves
 and goats, with water and scarlet wool and
 hyssop, sprinkled both the book itself ^t and all
 20 the people, saying, “ This *is* the blood of the
 “ covenant which God hath commanded with
 21 “ ^u respect to you ;” and the tabernacle, and all
 the vessels of the service he also sprinkled with
 22 blood : and almost all things are, according to
 the Law, purified by blood ; and without shed-
 23 ding blood, there is no remission ^x. *It was* there-
 fore necessary that the copies ^y of things in the
 heavens should be purified with these ; but the
 heavenly things themselves, with better sacrifices
 24 than these ^z. For Christ is not entered into
 the Holy Places made with hands, *which were*
 types of the real ones, but into heaven itself,
 now to appear in the presence of God for us ;
 25 nor yet that he might offer himself frequently,
 as the high-priest entereth into the *Most Holy*
 26 Place yearly with blood of others ^a ; for then He
 must

sacrificed at the most remarkable
 covenants made between God
 and men. See *v.* 10, 20.

^t *viz.* The book of the
 Law, which contained the cove-
 nant.

^u See *Exod.* XXIV. 8.

^x Or *forgiveness* of sin.

^y *i. e.* Types or subindications,
υποδείγματα.

^z *viz.* With the sacred blood
 of Christ, a much nobler sacri-
 fice, which these offerings pre-
 figured.

^a *viz.* Of the victims which
 were offered.

^b *i. e.*

must have often suffered from the foundation of the world : But now, once for all at the conclusion of the ages ^b, He hath been made manifest for the abolition of sin, by the sacrifice of himself. And as it is appointed to men once to ²⁷ die, and after this the judgement; so Christ, ²⁸ having once been offered to bear the sins of many, shall appear the second time, without sin ^c, for salvation to those who have waited for him.

FOR the Law having a shadow of future ^{C_{HAP.}} good things, not the very image ^{X.} ^d of the things, can by no means, by those sacrifices which they continually offered every year, perfect ^e those who come to *them*. For then they ² would have ^f ceased to be offered; because those who had performed that service, being once purified, would have had no more consciousness of sins ^g. But in them *there is* a yearly com- ³ memoration

^b *i. e.* The last of the dispensations God designed to give mankind, namely, that of the Gospel.

^c *i. e.* Not in the likeness of *sinful flesh*, (*Rom. VIII. 3.*) as in his humiliation; but in his glorified body, and in the glory of his Father.

^d The Law is here compared to an imperfect representation, or *first sketch* in painting; but the Gospel to a *finished statue*, which exactly resembles the object.

^e So as to remove the moral guilt of their sins, and purify their consciences.

^f *Not ceased, v. Tr.* but the context, I think, makes it necessary to follow the reading in the text, which is supported by several copies, and the Vulgate and Syriac translations.

^g *i. e.* Of the guilt of their past sins; and as for their future offences, one perfect atonement would have extended to them likewise.

^h *i. e.*

- 4 memoration of sins: For *it is* impossible that
 5 the blood of bulls and goats should take away
 6 sins. Therefore, when ^h He is coming into the
 7 world, he saith, "Sacrifice and offering thou
 8 "didest not desire, but thou hast provided me
 9 "a bodyⁱ. In burnt-offerings, and *sacrifices* for
 10 "sin, thou hadst no delight: Then I said, Lo,
 11 "I come (in the volume of the Book it is written
 12 "of me) to do thy will, O God!" Having said
 above, "Sacrifice and offering, and burnt and
 "sin-offerings, thou didest not desire, neither hadst
 "pleasure" *in those things* which are offered by
 the Law; then He said, "Lo, I come to do
 "thy will, O God!" (He taketh away^k the
 former, that he may establish the latter) in the
 which Will^l we are sanctified, by the offering
 up of the body of Jesus Christ once for all.
 And indeed every priest standeth daily minister-
 ing and offering the same sacrifices often, which
 can never take away sins: But this person,
 having offered one sacrifice for sins, hath for
 ever

^h *i. e.* The Messiah—he saith
 by the mouth of David in *Pf.*
XL. 6, 7, 8.

ⁱ This quotation is according
 to the LXX. The Hebrew says
mine ear hast thou opened, or ra-
 ther *bored*; for *boring the ear*,
 and *preparing the body for ser-*
vice, are equivalent phrases, the
 former being the ceremony
 used when a servant dedicated
 himself to the perpetual service
 of his master. See *Exod. XXI.*

5, 6. *Deut. XV. 17.*

^k *i. e.* The Messiah by his
 coming *abolishes the former*, viz.
Sacrifices and burnt-offerings,
that he may establish the latter,
 viz. The performance of the
 will of God; by which we are
sanctified.

^l In the execution of the
 Divine will, or the gracious
 purpose of God to redeem man-
 kind by the death of his son.

ever sat down at the right hand of God; from
henceforth waiting until his enemies be made
his footstool. For by one oblation he hath
for ever perfected those who are sanctified. *This*
the Holy Spirit also testifieth to us^m; for after
having first said, “ This is the covenant which
“ I will make with them after those days, saith
“ the Lord, I will put my laws into their
“ hearts, and I will write them on their minds—
“ I will also no more remember their sins and
“ transgressions.” Now, where remission of these
is, there is no more sacrifice for sin.

Having therefore, brethren, full liberty to
enter into the Holy of Holies by the blood of
Jesus, the newⁿ and living way which he hath
consecrated for us, through the veil^o, that is
to say, his flesh; and *having* a Great Priest
over the house of God; let us draw near with a
true heart, in the full assurance of faith, having
our hearts^p sprinkled from an evil conscience,
and our bodies washed with pure water^q. Let

us

^m In the passage quoted out of *Jeremiah* above in Chap. VIII. v. 8.—12.

ⁿ προσφατος, *i. e.* new-discovered, or literally *recently slain*, alluding to the body of Christ that was sacrificed; which does not continue dead like other victims, but ever liveth in heaven.

^o *i. e.* His body, with which He veiled his Divine glories,

and, as it were, passed through it into heaven, as the high-priest used to pass through the veil from the Holy, to the Most Holy, place.

^p This alludes to the Jewish method of cleansing the polluted, by sprinkling them with the water of purification, &c.

^q In Baptism, as the Jews did before they went into the temple to worship.

us hold fast the profession of our hope ^r without
 wavering ^s; for He *is* faithful who hath pro-
 24 mised. And let us attend to each other, as an
 incitement ^t to love, and to good works; not re-
 25 linquishing the assembling ourselves together, as
 the custom of some *is*, but exhorting *one another*;
 and so much the rather, as you see the Day ^u
 26 approaching. For if we sin wilfully ^x, after hav-
 ing received the knowledge of the truth, there
 27 is no more sacrifice for sins left, but a certain
 dreadful expectation of judgement, and fiery
 indignation which is to consume the adver-
 28 saries ^y. Any one who despised the law of
 Moses ^z, died without mercy under two or three
 29 witnesses; of how much severer punishment do
 ye suppose he shall be counted worthy, who hath
 trampled upon the Son of God, and accounted
 the Blood of the Covenant, by which he was
 sanctified,

^r The *v. Tr.* reads *faith*,
 πιστης, upon the authority of
 one single MS. instead of επιδοξ,
hope.

^s ακλυη, *i. e.* without being
 moved by, or giving way to,
 any storm or pressure of temp-
 tations; for his fidelity is un-
 questionable *who hath promised*
 to support us under them, and
 abundantly to reward our per-
 severance.

^t Let us *stimulate* each other
 by our exhortations and exam-
 ple, so as to emulate one ano-
 ther in good works.

^u *viz.* The awful day of

judgement, and also that day of
 vengeance upon the Jewish na-
 tion, which our Lord has de-
 scribed as the terrible emblem
 of it; the latter being now just
 at hand.

^x And presumptuously, by
 apostatizing from the truth of
 the Gospel, which you had once
 embraced.

^y *i. e.* The enemies of Christ,
 and the opposers of his Gospel.

^z *i. e.* Apostatized from the
 Law by idolatry, &c. *was put to*
death on the evidence of *two or*
three witnesses, whose hands were
 first upon him.

^a Hath

sanctified, an unholy thing ^a, and hath contemptuously treated the ^b Spirit of grace? For we know Him who said ^c, “ Vengeance be-
“ *longeth* to me; I will recompense, saith the
“ Lord:” And again, “ The Lord will judge ^d
“ his people.” *It is* a dreadful thing to fall
into the hands of the living God ^e. But call to
remembrance the former days, in which, having
been illuminated ^f, ye endured a great conflict of
sufferings; partly by being made a public spec-
tacle both by reproaches and afflictions, and
partly by being partakers with those who were
so treated: For ye sympathized with me in my
bonds, and joyfully underwent the plundering
of your effects; knowing in yourselves, that ye
have in the heavens a better, and a permanent,
possession. Therefore cast not away your con-
fidence ^g, which is to be recompensed with a great
reward. For ye have need of patience; that,
having done the will of God, ye may receive
the

^a Hath looked upon the precious blood of Christ as unclean, like that of a common malefactor, insulting his memory as such, and ascribing his miracles to the operation of evil Spirits; as the Jews did, and thereby *sinned against the Holy Spirit*. Compare *Math. XII. 31, 32. Mark III. 29, and notes.*

^b *i. e.* Blasphemed him, and his miraculous operations exerted to demonstrate the truth of the Gospel.

^c See *Deut. XXII. 35, 36.*

^d *i. e.* Will vindicate and avenge, &c. and therefore he will much more punish the injurious contempt offered to his Son and blessed Spirit.

^e Who liveth for ever, and can eternally punish his enemies.

^f By the light of the Gospel, and engaged in the profession of it by baptism.

^g *παρρησιαν, i. e.* Your free and courageous profession of the Christian faith, by apostatizing.

- 37 the promise ^h. For *it will be* but a little while,
 38 and He that is coming ⁱ will come, and will not
 delay. Now, “the just shall live by faith; but
 “if he draw back ^k, my soul shall have no
 39 “pleasure in him.” But we are not among
 those who draw back to perdition, but among
 those who believe, to the salvation of the soul.

CHAP. **N**OW, Faith is the confident expectation ^l
 XI. of things hoped for, the conviction ^m of
 2 things which are not seen. For by it the Elders ⁿ
 3 obtained an attested character. By Faith we
 understand that ^o the worlds were framed by
 the Word of God, since the things which are
 seen, were not made by things which do appear.
 4 By faith Abel offered to God a greater ^p sacrifice
 than Cain, by which he obtained a testi-
 mony that he was righteous, God testifying
 con-

^h Of eternal life and felicity, made by the Author of our Faith.

ⁱ ὁ ἐρχόμενος. This title is given by the Baptist to the Messiah in *Math.* XI. 3. Compare *Hab.* II. 3, 4.

^k This is according to the LXX. The phrase in *Hab.* II. 4, according to the Hebrew, is *lifted up*.

^l πίστις. This is the signification of the word in Chap. III. 14. 2 *Cor.* IX. 4, and in *Phil.*

^m ἀπόδειξις, *i. e.* Such a plain proof or demonstration, as convinces the understanding, and

engages a man to act according to that conviction.

ⁿ *i. e.* The patriarchs, and the rest of your illustrious ancestors.

^o *i. e.* The worlds, and their several revolutions, &c. (τοὺς αἰῶνας) derive their origin from the invisible God; *since* (εἰς το) this visible creation was not produced by any visible agent.

^p Or *fuller sacrifice*, πλεονεξία θυσιᾶν. Cain, probably, offered only the *Mincha* or bread-offering, without a victim; whereas Abel offered both: However, he made a more acceptable oblation. See *Gen.* IV. 3, 4, 5.

concerning his gifts^q; and by it, he, being dead, still speaketh^r. By faith Enoch was translated, that he should not see death; and he was not found^s, because God had translated him; for, before his translation, he had this testimony, that he pleased God: But, without faith, *it is* impossible to please *him*; for he that cometh to God^t, must believe that He existeth, and *that* He is the rewarder of those who diligently seek him. By faith Noah, being Divinely admonished^u concerning things not yet seen, *and* moved with fear^x, prepared an ark for the safety of his family; by which he condemned the world^y, and became heir of the righteousness which is by faith. By faith Abraham, being called to go out^z into a place which he should afterwards receive for an inheritance, obeyed; and he went out, though he knew not whither he was going. By faith he sojourned in the Land of Promise,

as

^q viz. That his offering was accepted.

^r By his example; which shews that sincere piety will meet with the Divine acceptance, and be finally rewarded, though it may suffer in this life.

^s Any more in this world; being translated to the celestial regions, by that God whom he constantly endeavoured to please.

^t And *walketh with God*, as Enoch did, *i. e.* has a holy intercourse with the Deity. See Gen. V. 24.

^u See Gen. V. 13. No one had ever seen, or heard of, an universal deluge.

^x *i. e.* Being impressed with a pious awe, and fear of the Divine judgements, he *paid a proper regard* to the warning given him, *εὐαγγελίζεις*.

^y *i. e.* He furnished out matter of accusation against the unbelieving world, which will finally condemn it.

^z viz. To leave his father's house and native land, and travel into a distant country. See Gen. XII. 4.

as a strange country ; dwelling in tents ^a with Isaac and Jacob, the co-heirs with him of the same Promise. For he expected a city ^b having foundations, of which God *is* the builder and maker.

By faith also Sarah ^c herself received strength for the conception of seed, and brought forth a child beyond the time of age, because she accounted Him faithful who had promised ^d. Therefore there sprung even from one, and he in this respect as dead, *so many* as the stars of heaven in multitude, and, as the sand which is on the sea-shore, innumerable. All these died in faith without receiving the promises, but having seen them afar off and been persuaded of *them*, and having embraced *them*, and confessed that they were strangers and sojourners on the earth. For they who say such things, plainly declare that they seek a country ^e. And indeed if they had been mindful of that from which they came out, they might have had an opportunity of returning *to it*: But now they desired a better, that is, a heavenly country. Therefore God is not ashamed to be called their God ; for He hath prepared a city for them. By faith
Abra-

^a As a person who had then no settled habitation in that country.

^b *i. e.* A heavenly city, the foundations of which are eternally firm and immovable, and whose inhabitants are immortal.

^c Notwithstanding some mix-

ture of doubt and suspicion at first. See Gen. XVII. 19. XVIII. 12.

^d To give her a son.

^e πατρίδα, a native country, or the country of their father, in opposition to that in which they were passengers and sojourners.

Abraham, being put to the trial, offered ^f Isaac; even he who had received the promises offered his only begotten *son*, concerning whom it was said, 18
 “In Isaac shall thy seed be called^g,” accounting^h 19
 that God was able even to raise *him* from the dead; from whence also he received him in a figureⁱ. By faith Isaac blessed^k Jacob and Esau 20
 concerning things to come. By faith Jacob, 21
 when he was dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his staff^l. By faith Joseph, when he 22
 drew near his end, made mention of the departure of the children of Israel; and gave a charge concerning his bones^m. By faith Moses, 23
 being born, was hidden three months by his parents,

^f His Will made an oblation of his son, when he destined him to the altar. The resignation of an only son was a sacrifice which must have cost him dear, as every tender parent must know.

^g Gen. XXI. 12.

^h Or *reasoning* within himself, λογισαμενος, from God’s veracity, fidelity, &c.

ⁱ εν παραβολη. This either implies that Isaac’s birth in Abraham and Sarah’s old age was *figuratively rising from the dead*; or, according to Dr. Warburton, intimates that the whole transaction was *paraboli- cal* or *typical* of the method which God would take for the salvation of men.

suaded that God would make good his promises to them; though he did not certainly know how, and was mistaken in the persons of his sons: Hence he oraculously pronounced the future blessings which were to attend his posterity.

^l With which he supported himself as he sat on the side of his bed. See the LXX. Tr. of Gen. XLVII. 31. He “bow- ed himself on the bed’s head” says the *v. Tr.* of the Bible. Probably the Hebrew word *הוּמָה* may signify a *bed* and a *staff*; Hence the LXX. and the Syriac Tr. render it by the latter.

^m Gen. L. 25, 26.

^k He was thoroughly per-

24 parents, because they saw *he was* a beautiful
 childⁿ; and they feared not the commandment
 25 of the king. By faith Moses, when grown up,
 26 refused to be called the son of Pharaoh's daugh-
 27 ter, choosing rather to suffer affliction with the
 28 people of God, than to enjoy the temporary
 pleasures of sin; esteeming the reproach of
 Christ^o greater riches than the treasures of
 Egypt: for he had in view the recompence of
 the reward. By faith he left Egypt, not fear-
 ing the wrath of the kingⁿ; for he was strength-
 28 ened^a, as seeing Him who is invisible. By
 faith he celebrated the Passover, and the sprink-
 ling of blood^r, that he who destroyed the first-
 29 born might not touch them. By faith they
 passed^s through the Red sea, as on dry land;
 which the Egyptians attempting to do, were
 30 drowned. By faith the walls of Jericho fell
 down,

ⁿ His graceful aspect seemed to promise something uncommon; and they were firmly persuaded that a Deliverer would rise among them. Therefore his parents eluded Pharaoh's cruel edict.

^o The Israelites expected deliverance from slavery, &c. by the Messiah, and probably were reproached and insulted by the Egyptians on that account; of this reproach Moses partook by declaring himself an Israelite.

^p *viz.* Pharaoh, when he charged him on pain of death to see his face no more; boldly predicting the destruction of the

first-born, before he went. *Exod. X. 28, 29.*

^a Or *persisted*, *εναρτησεν*, in his dignity and steadiness of conduct.

^r *Exod. XII. 22.*

^s As it appears from 1 *Cor. X. 5*, &c. that God was displeased with some of those who passed through the Red sea; we cannot infer that all the persons, mentioned by name in this chapter as instances of faith, were on the whole in such a state of acceptance with God, as to be entitled to his *everlasting favour*.

down, having been encompassed about seven
 days. By faith the harlot Rahab perished not 31
 with the unbelievers, having received the spies
 in peace^t. And what shall I say farther? for 32
 the time would fail me to relate *the actions* of
 Gideon, and Barak, and Samson, and Jephtha,
 and David, and Samuel, and the prophets; who 33
 by faith subdued kingdoms, practised righteouf-
 ness, obtained promises^u, stopped the mouths of
 lions, quenched the violence of fire, escaped 34
 the edge of the sword; they were strengthened
 in weakness, became valiant in battle, put to
 flight^x the armies of the aliens. Women re- 35
 ceived their dead *children* raised to life again^y;
 and others were tortured, not accepting deli-
 verance^z, that they might obtain a better re-
 surrection: Others again had trial of mockings
 and scourgings, yea also of bonds and im- 36
 prisonment: They were stoned, they were sawn
 asunder, were tempted, were slain with the 37
 sword; they went about in sheep-skins, and
 goat-skins, being destitute, afflicted, tormented;
 (of whom the world was not worthy;) they 38
 wandered in deserts, and mountains, and in
 dens and caves of the earth. And all these, 39
 having obtained an attested character by faith,
 did

^t She firmly believed them to be the servants of the Almighty Jehovah, and that he was able to protect her; therefore she hazarded her own life to preserve theirs.

^u *i. e.* Divine promises of the most unexpected events in their

favour, which were exactly accomplished.

^x Or *repelled*, *εχθρῶν*, the armies of foreign enemies.

^y Compare 1 Kings XVII. 22, 23. 2 Kings IV. 36, 37.

^z The Apostle seems to refer to 2 Mac. VIII. 11.

40 did not receive the promise; God having provided some better *thing* for us, that, without us, they might not be made perfect ^a.

CHAP. XII. **S**ince therefore, we are encompassed with so great a cloud of witnesses ^b, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race which is set before us; fixing our eyes upon ² JESUS, the Author and Finisher of *our* faith ^c; who, for the joy ^d which was set before him, endured the cross, despising the shame, and is seated on the right hand of the throne of God. ³ For consider ^e Him who patiently endured such contradiction of sinners against himself, that ye may not be weary, fainting in your minds. ⁴ Ye have not yet resisted unto blood, struggling ⁵ against sin; and ye have forgotten the exhortation which speaketh to you as to sons ^f, “ My “ son, despise not thou the chastening of the “ Lord, nor faint when thou art rebuked by ⁶ “ him: For whom the Lord loveth he correct- “ eth;

^a By the full consummation of their bliss, which will be the accomplishment of the promises of God in Christ.

^b This whole passage alludes to the foot-race in the Olympic games.

^c *Withdrawing our regards* from other objects and fixing them on Him from whom our faith had its beginning, and in whom it will have its consummation.

^d *i. e.* The Joy which he had in view, on account of his saving mankind from perdition, and conferring eternal felicity on them, made him triumph over all the agonies and ignominy of the cross.

^e Or *attentively regard him*, as the great example of suffering innocence; which will support, &c.

^f Prov. III. 11, 12.

z Whole

“eth; and he scourgeth every son whom he
 “receiveth.” If ye endure discipline, God treat- 7
 eth you as sons; for what son is he whom the
 father chasteneth not? but if ye are without 8
 chastisement, of which all are partakers, ye then
 are bastards ^g, and not sons. Moreover, we 9
 have had fathers of our flesh ^h, who corrected
 us, and we revered *them*; shall we not much
 rather be in subjection to the Father of spirits,
 and live? For they indeed, for a few days, cor- 10
 rected *us* as they thought good: but He for our
 advantage, *viz.* that we may be partakers of his
 holiness. Now, all chastening for the present 11
 seemeth not to be *matter* of joy, but of grief;
 nevertheless, it yieldeth afterwards the peaceable
 fruit of righteousness to those who are exercised ⁱ
 by it. Therefore “straiten the hands which 12
 “are remiss, and the knees which are relaxed^k.”
 And make straight paths for your feet, that what 13
 is lame may not be turned out of the way, but
 may rather be healed. Pursue peace with all 14
 men, and holiness, without which no man shall
 see the Lord; looking diligently to it, lest any 15
 one fall short of the grace of God; lest any root
 of bitterness^l, springing up, occasion trouble, and
 by

^g Whose education is generally neglected by their parents, *not as legitimate sons.*

^h *i. e.* Of our bodies; who are contrasted to the great *Father of our Spirits* or souls, from whom the immortal part of us is derived.

ⁱ *i. e.* Strengthened, instructed, and edified.

^k παραλελυμενα, *soluta*. See *Isa.* XXXV. 3. The terms in this and the following verse are agonistical.

^l Compare *Deut.* XXIX. 18, where שׂאן signifies a poisonous

16 by it many be defiled; lest there *be* any for-
 17 nicator, or profane person, like Esau, who for
 one meal gave away his birth-right^m. For
 ye know, that afterwards, when he said
 would have inherited the blessing, he was re-
 jected; for he found no room for repentanceⁿ,
 though he earnestly sought it with tears.

18 For ye are not come to the tangible mountain^o
 which burned with fire, and the thick cloud,
 19 and darkness and tempest, and to the sound of
 a trumpet, and the voice of words^p, which they
 who heard, entreated that the word might not
 20 be spoken to them any more. For they were
 not able to bear that which was given in charge,
 “ And if so much as a beast touch the moun-
 “ tain, it shall be stoned, or thrust through with
 21 “ a dart^q.” And so awful was that which
 appeared, *that* Moses said, I exceedingly fear
 22 and tremble. ^r But ye are come to mount Sion^s,
 and to the city of the living God, the heavenly
 Jeru-

plant, which taints every vege-
 table that grows near it, and is
 applied to apostates.

^m There were religious, as
 well as civil, advantages an-
 nexed to the right of *primogeniture*.

ⁿ Since the blessing was al-
 ready pronounced in favour of
 Jacob, as the first-born, and
 could not be revoked. See *Gen.*
XXVII. 34—38.

^o *i. e.* Which was the object
 of touch; whereas heaven is
 not the object of our corporal
 senses. If there was any MS.

to support it, I should read *ου
 ψηλαφωμενω, which was not to
 be touched.* See *Exod.* XIX. 13.
 The word *ορει*, *mountain*, is not
 in the *Alex.* MS.

^p See *Exod.* XIX. 18, 19.

^q *Exod.* XIX. 12, 13.

^r Instead of *αλλα*, *but*, the
Alex. MS reads *ου γαρ*, &c. *for
 ye are not come*, &c.

^s *q. d.* Ye are come to milder
 and more gentle discoveries of
 the Divine presence, like those
 on mount Sion, *i. e.* in the tem-
 ple at Jerusalem, which was a
 type of heaven.

‘ The

Jerusalem, and to myriads of angels; to the
 general assembly and church of the first-born^t
 who are enrolled in heaven, and to God the
 Judge of all, and to the spirits of the righteous
 who are made perfect, and to Jesus the Me-
 diator of the New Covenant, and to the blood
 of sprinkling, which speaketh better things than
 that of Abel^u. See that ye do not reject Him
 who speaketh. For if they escaped not who
 refused him who gave forth oracles^x on earth,
 much more *shall we not escape*, if we turn away
 from him who *speaketh* from the heavens,
 whose voice then shook the earth; but now
 he hath promised, saying^y, "Yet once more
 "I shake not the earth only, but also the
 "heaven." And this *expression*, "Yet once
 "more," signifieth the removal of the things
 shaken, as of things which were constituted,
 that those things which cannot be shaken may
 remain. Therefore, as we have received a
 kingdom which cannot be shaken, let us have
 grace, by which we may serve God acceptably
 with reverence and pious awe. For our God *is*
 a consuming fire^z.

L E T

^t The first-born, under the Law, were peculiarly appropriated to God, and heirs of a double honour and inheritance.

^u The blood of Abel cried for vengeance; whereas the blood of Christ cries aloud for pardon and forgiveness.

^x Or *being divinely inspired*,

spoke, &c. viz. Moses.

^y By the prophet Haggai, chap. II. 6. This represents the change of the Mosaic economy, for that of the Gospel.

^z viz. Against those who presumptuously violate his laws and contemn, or apostatize from his Gospel.

CHAP.
XIII.

- 2 **L**ET brotherly love continue ! Be not forgetful of hospitality ; for by that, some have, without knowing it, entertained angels.
- 3 Remember those who are in bonds, as bound with them ; *and* those who suffer ill-treatment,
- 4 as being yourselves also in the body ^a. Marriage *is* honourable in all, and the bed undefiled ; but fornicators and adulterers God will judge.
- 5 *Let your* behaviour *be* free from covetousness ; being contented with such things as ye have : for He hath said ^b, “ I will never leave thee nor
- 6 forsake thee ^c.” So that we may take courage to say, “ The Lord *is* my helper, and I will not
- 7 “ fear what man shall do unto me ^d.” Remember those that have presided over you, who have spoken to you the word of God ; whose faith imitate, considering the end of their conversation.
- 8 JESUS CHRIST *is* the same yesterday, and
- 9 to-day, and for ever ^e. Be not carried about by various and strange doctrines ^f ; for *it is* a good thing that the heart be established in grace, not with

^a *i. e.* Members of the same body, and therefore ought to sympathize with them ; or sharing the same common infirmities of human nature, which this frail body is liable to.

^b In *Josb.* I. 5.

^c The original is very emphatical, *οὐ μὴ σε ἀρῶ, οὐδ' οὐ μὴ σε εγκαταλείπω.*

^d See *Pf.* LVI. 4, 11.

^e Therefore he will for ever support, and finally reward you ; though the most faithful ministers of the Gospel are removed from you by death. Let this be a powerful engagement to adhere to his religion in its genuine purity.

^f Of Judaizing teachers, &c.

with meats, which have not profited those who
have observed *them*. We have an altar of which
they have no right to eat who perform the
service of the tabernacle. For the bodies of
those animals, whose blood is carried into the
Holy place by the high-priest *an offering* for sin,
are burned without the camp^g. Wherefore
Jesus also, that he might sanctify the people by
his own blood, suffered without the gate. Let
us therefore go out to him without the camp,
bearing his reproach; for we have here no
permanent city^h, but we seek one to comeⁱ.
By him therefore let us continually offer the
sacrifice of praise to God, that is, the fruit of
the lips, giving thanks to his name. But^k be
not forgetful of doing good, and communicat-
ing; for God is delighted with such sacrifices.

Obey those who preside over you^l, and sub-
mit yourselves *to them*; for they watch for your
souls, as those who must render an account:
that they may do it with joy, and not with
groaning; for that *is* unprofitable for you^m. Pray
for

^g At the first in the wilder-
ness, and afterwards without
the walls of Jerusalem.

^h So that our abode on earth
may be considered as an en-
campment in moveable tents,
like those of the Israelites in the
wilderness.

ⁱ *viz.* That heavenly city,
which will be our everlasting
future abode, into whose temple
Jesus is entered as our great

High-Priest. *By him therefore,*
&c.

^k *q. d.* Let us not, however,
acquiesce entirely in prayers
and praises; but let us practise
liberality and other good works.

^l As your spiritual guides,
ηγουμενους.

^m Your perverseness and ill-
treatment of the ministers of
Christ will be more detrimental
to yourselves than to them;
since

for us; for we are persuaded that we have a good conscience, being determined in all things to
 19 behave honestlyⁿ: and I beseech you the more earnestly to do this, that I may be restored to you the sooner.

20 Now, may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, by the blood of the
 21 everlasting covenant, make you perfect in every good work, that ye may perform his will! producing in you that which is well-pleasing in his sight through Jesus Christ; to whom *be* glory for ever and ever! Amen.

22 Now, I entreat you, brethren, bear the word of exhortation; for I have written an epistle to
 23 you with brevity. Know that *our* brother Timothy is set at liberty; with whom, if he
 24 come shortly, I will see you. Salute all those who preside over you, and all the saints. They
 25 of Italy salute you. Grace *be* with you all! Amen.

since they must, though with last day.
 reluctance and grief, give an ⁿ And in an honourable, fair,
 impartial account of you at the and reputable manner, *καλως*.

The

The general Epistle of J A M E S.

The Epistle of St. James, and the six following Epistles, have been commonly stiled Catholic or General; because most of them are inscribed, not to particular churches or persons, but to the Gentile or Jewish converts dispersed over the whole world, or at least in various countries. As this Epistle plainly intimates (chap. V. 1—8.) that the destruction of Jerusalem was near, which happened in A. D. 70, this Epistle could not be written by James the Elder, who was beheaded by Herod A. D. 44. Hence we may conclude that it was written, about the year 60, by James the Less, the son of Alphaeus or Cleophas, who was called the brother, i. e. the kinsman of our Lord, and is expressly numbered among the twelve Apostles. See Mat. X. 2, 3. Mark III. 17, 18. This James chiefly resided at Jerusalem; and as he presided over the churches of Judea, to the inhabitants of which he had confined his personal labours; he endeavours, in this Epistle, to extend his services to the Jewish Christians who were dispersed in more distant regions. For this end, there are two points which the Apostle principally aims at in this Epistle, viz. to correct those errors both in doctrine and practice, into which the Jewish converts

converts had fallen, and which might otherwise have produced fatal consequences; and to establish the faith, and animate the hope, of sincere Believers, both under their present and approaching sufferings. These two points are here treated jointly or distinctly, as occasions naturally offer, in the free Epistolary manner.

CHAP. I. **J**AMES^a, a servant of God, and of the Lord Jesus Christ; to the Twelve Tribes in the dispersion^b, greeting.

2 My brethren, account it all joy, when ye fall
3 into various trials; knowing that the trying of
4 your faith produceth patience: and let patience
5 have *its* perfect work, that ye may be perfect
6 and complete, being deficient in nothing. If
any of you want wisdom^c, let him ask *it* from
God, who liberally giveth to all, without up-
braiding^d; and it shall be given him. But let
him ask in faith, doubting nothing; for he that
fluctuateth is like a wave of the sea, driven on
7 and tossed by the wind. Let not that man
there-

^a viz. *James the Less*, who is said to have succeeded James the Elder as Bishop of Jerusalem, after the latter was beheaded by Herod, *Acts* XII. 2, 17.

^b It appears from Josephus, Philo, and Tully, that the Jews were dispersed abroad, and that considerable numbers of them were to be met with

in almost all parts of the world; as they are at this day.

^c So as to be incapable of discerning his duty in the critical hour of trial and persecution, *Let him pray to God for farther supplies, &c.*

^d Any of those who present such petitions to Him, with the frequency or importunity of their addresses.

therefore think that he shall receive any thing from the Lord. A double-minded man ^e *is* 8
 unstable in all his ways. Let the brother of 9
 low degree rejoice in his exaltation ^f; but the 10
 rich in his humiliation ^g, because he shall pass
 away as the flower of the grass. For the 11
 sun being risen with a scorching heat ^h, drieth
 up the grass, and the flower of it falleth, and
 the beauty of its form is perished; even so shall
 the rich man fade away in his progress ⁱ.
 Blessed *is* the man who patiently endureth 12
 temptation; for, being approved, he shall receive
 the crown of life, which the Lord hath pro-
 mised to those who love him ^k.

Let no one who is tempted say, I am tempted 13
 by God; for God is incapable of being tempted
 by evils, neither doth He tempt any man.
 But every one is tempted, who is allured by his 14
 own concupiscence, and ensnared ^l. For indeed 15
 concupiscence, having conceived, bringeth forth
 sin;

^e *i. e.* One whose mind is divided between God and the world, between *hope*, in the Divine goodness and veracity, and *despair* of his mercy; doubting God's ability and will, to grant his petitions.

^f To the dignity of a Christian.

^g *i. e.* In the humility of his mind, from the consideration of the precariousness of riches and life itself.

^h *viz.* In the summer. It then dries up the grass which, in

the spring, flourished with a beautiful verdure. *No sooner* is here added in the *v. Tr.* which is not only unnecessary, but obscures the sense of the original.

ⁱ Or course through human life, *παραπορευόμενος*.

^k And shew their love by such fidelity and zeal, under trials and temptations.

^l *ἐξελκόμενος καὶ δελεάζομενος* allude to the method of drawing fish out of the water with a hook, concealed under a bait.

sin; and sin, when it is finished ^m, engendereth death.

16 Therefore ⁿ be not deceived, my beloved
17 brethren! Every good gift, and every perfect
gift ^o, is from above, descending from the Fa-
ther of lights ^p, with whom there is no variable-
18 ness, nor shadow of turning ^q. He, of his own
will, generated us by the word of truth, that
we might be a kind of first-fruits of his crea-
tures.

19 Therefore, my beloved brethren, let every
man be swift to hear ^r, slow to speak, slow to
20 wrath. For the wrath of man worketh not the
21 righteousness of God. Therefore laying aside
all turpitude and over-flowing of malignity, re-
ceive

23 ^m Or *perpetrated*, ἀποτελεσθεῖσα.
The word is used in this sense
by Polybius.

ⁿ μη ουν. Alex. MS. which
makes the connection plainer.
ουν is omitted in other copies.

^o This is an hexameter verse
in the original, viz.

πασα δοσις αγαθη, και παν
δωρημα τελειον.

The whole verse 17 may be
translated poetically as fol-
lows:

*All good bestow'd, and every
perfect gift*

Is from above, descending
from the Source

Of light unchangeable, and
without shade.

^p This phrase seems to allude
to the heathens calling the sun
the *Father* and Author of light;

whereas that glorious luminary,
dark in itself like the lunar
globe, derives its effulgence
from the great Author and
giver of every good, and every
excellence, observed in the crea-
tion.

^q τροπης αποσκιασμα seems to
be an astronomical phrase, relat-
ing to the different aspects of the
sun, as it moves from one tropic
to another, from the meridian to
the horizon and *vice versa*; which
causes the shadows to vary. But
the great Father of the lumi-
naries of heaven always shines
with dazzling glories, in full
meridian blaze.

^r The instructions of God's
word, which we, who are se-
parated from the unbelieving
world, happily enjoy.

^s παρα-

ceive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving^s your own selves. For if any one be a hearer and not a performer of the word, he is like a man beholding his natural face in a mirror^t; for he beholdeth himself, and goeth away, and immediately forgetteth what manner of person he was. But he who^u attentively looketh into the perfect Law of liberty^x, and continueth *in it*, this man not being a forgetful hearer, but a doer of the work, he shall be blessed in his performance^y. If any one among you seemeth to be religious, not bridling his tongue, but deceiving his own heart^z, the religion of this man is vain. Pure and undefiled^a religion before God, even the Father, is this, To^b superintend orphans and widows in their affliction, and to keep himself unspotted^c from the world.

M Y

^s παραλογιζομενοι εαυτοις, *i. e.* *Imposing upon yourselves* by sophistical arguments, as if hearing the word, without practising it, were sufficient to save you.

^t εν εσπινω. *Glass, v. Tr.* But the ancients made use of metalline *specula*, which did not represent objects so perfectly as looking-glasses, which are a modern invention.

^u παρακνυφας, *sloops down*, as it were, to consider it with the greater earnestness.

^x *i. e.* The Gospel, which frees us from slavery, and entitles us to a filial relation to God, by adoption.

^y Of the will of God, ac-

cording to his word.

^z By vainly imagining himself a religious man, while he indulges his propensity to calumny, detraction, bitter invectives, about religious differences, &c.

^a Or *clear*, and *free from flatus* or clouds; alluding to precious stones. Such a religion is a more acceptable *service paid to the Deity*, θυσιας, than whole hecatombs of burnt-offerings.

^b επισκεπτεσθαι implies not only *seeing* and *conversing* with them; but likewise *over-seeing* them, and providing for their subsistence, &c.

^c From those bad practices, and

CHAP.

II.

MY brethren, hold not the faith of our glorious Lord Jesus Christ, in a respect of persons^d. For if a man cometh into your assembly^e with a gold ring on his finger, in a splendid dress, and there cometh in also a poor man in sordid apparel; and ye shew respect to him who weareth the gay clothing, and say to him, Sit here in an honourable place; and say to the poor man, Stand thou there; or sit here under my footstool; and distinguish not^f in yourselves; you even become Judges whose reasonings are bad. Attend, my beloved brethren! Hath not God made choice of the poor of this world^g to be rich in faith, and heirs of the kingdom which he hath promised to those who love him?— But ye have dishonoured the poor. Do not the rich men tyrannize over you? do they not also drag you to the tribunals? do not they blaspheme the honourable name^h by which ye are called?

and fashionable vices, which so generally prevail in the world.

^d *i. e.* With a partiality to the characters and external circumstances of men; considering that the meanest Christian should be highly esteemed, for the relation he stands in to the *Lord of glory*, whose faith he professes, and is ready to venture his life in its defence.

^e Or *synagogue*, συναγωγή.

^f *viz.* According to the different moral characters of these two

persons, but according to their outward appearance. Such a wrong judgement or determination shews that you *reason badly*, *εγενεσθε καται διαλογισμων ποτηρων*.

^g Here seems to be an Ellipsis; *εις το ειναι, to be*, or *γινεσθαι*, being understood in this place.

^h *viz.* The illustrious name of Christ, from whom you derive the venerable appellation of Christians.

ⁱ Christ

called? If ye fulfil the Royalⁱ law, according to the Scripture, *viz.* ‘Thou shalt love thy neighbour as thyself;’ ye do well: But if ye *partially* accept persons, ye commit sin, and are convicted by that law as transgressors. For whoever shall keep the whole law, but shall offend in one *point*, he is ^k guilty of all. For He who saith, “Thou shalt not commit adultery;” hath also said, “Thou shalt do no murder.” Now if thou art not an adulterer, but committest murder, thou art a transgressor of the Law. So speak ye, and so act, as those who are to be judged by the Law of liberty^l. For he shall have judgement without mercy, who hath not practised mercy; and mercy rejoiceth ^m against judgement.

What advantage *is it*, my brethren, if any one say that he hath faithⁿ, but hath not works? Can

ⁱ Christ, our King, calls this law of loving one another, his *commandment* by way of eminence; which therefore ought, with a kind of *regal* authority, to govern our actions, &c.

^k *He is* in effect guilty, &c. if he habitually transgresses one precept, especially that of *love*, mentioned in *v. 8*. Thus a person who committeth but one capital crime would as surely suffer death, as if he had committed all that ever were prohibited in that light; for it is certain, that he disregards the authority of the Law-giver, which has equally established every precept.

^l *i. e.* The Gospel, which has set us at liberty from the bondage of the Jewish ritual, and the slavery of sin and Satan.

^m Or *glorieth* against, *κατακαυχεται*, *i. e.* triumphs over the rigour of justice, and will embolden our hopes when we are judged by that merciful Saviour, whom we have resembled in that amiable virtue.

ⁿ The Apostle by the word *Faith* here means simply an assent to the truth of the Gospel, *without determining whether it be, or be not, efficacious*; and then declares that if this assent does not produce *good works*, *i. e.* the solid virtues of the heart

- 15 Can faith ^o save him? If a brother or sister be
 16 naked, and destitute of daily sustenance, and
 one of you say to them, Depart in peace, be
 warmed, and fed to the full ^p, but ye give them
 not those things which are necessary for the
 17 body; what *doth it* profit *them*? Just so faith, if
 18 it hath not works, being by itself, is dead. But
 one ^q may say, 'Thou hast faith, and I have
 ' works: shew me thy faith ^r without thy
 ' works, and I will shew thee my faith by my
 19 ' works. Thou believest that there is one God;
 ' thou doest well: even the demons believe and
 20 ' tremble ^s. But wilt thou know, O vain man,
 21 ' that faith without works is dead! Was not
 ' Abraham our father justified by works, when
 ' he offered his son Isaac upon the altar ^t?
 ' Thou

and life, it cannot be accepted by God for justification. See v. 17. But St. Paul by *Faith* means a cordial and *vital assent* to divine truths, which *influences* the heart to a holy temper; and which, according to the Covenant of Grace, entitles a man to Divine acceptance, without observing the Mos'ic *ceremonial law*, and previous to those good works, which will naturally be the fruit of it.

^o *viz* Such a faith as is described above, which was extolled in the Apostle's days, as it is by modern enthusiasts in ours. See the last note.

^p *q. d.* I pity you; but go your way, and I wish you may meet with food and clothing

elsewhere.

^q *i. e.* A person who is better instructed in the Christian religion.

^r Some copies instead of *χρης* read *ἐκ τῶν ἔργων*; but I think it erroneous. I chose to follow the *Alexandrian MS.* which has the former reading, as more agreeable to the Apostle's argument, &c.

^s In expectation of the full display of the wrath of God, at the final judgement.

^t In consequence of that full persuasion of the accomplishment of the Divine promises, though the command he had just received from heaven seemed entirely to clash with it.

* Thou seeſt how faith co-operated with his
 ' works, and by works faith was perfected ;
 ' and the Scripture was fulfilled, which faith ^u,
 " Abraham believed God, and it was imputed
 " to him for righteouſneſs : " and he was called
 ' the Friend of God ^x.' You ſee then that a
 man is juſtified by works, and not by faith only.
 In like manner alſo, Rahab the harlot ^y, was ſhe
 not juſtified by works, when ſhe received the
 ſpies, and ſent them out another way ? For as
 the body ^z, without the ſpirit, is dead ; ſo faith,
 without works, is alſo dead.

MY brethren, be not many teachers ^a, know-
 ing that we ^b ſhall receive the greater judge-
 ment : For we all commit many faults. If any
 one

CHAP.
 III.

^u See *Gen.* XV. 6. This very text is quoted by St. Paul (*Rom.* IV. 3.) to prove that *Abraham was juſtified by faith* ; which plainly ſhews that the faith by which Paul ſays he was juſtified, included good works in that faith, as a certain *principle* from which they flow.

^x Compare *Iſa.* XLI. 8.
2 Chron. XX. 7.

^y Who had been a harlot, but afterwards reclaimed by Divine Grace. She was ſo fully perſuaded of the accompliſhment of the divine judgements denounced againſt her country (*Jeſſ.* II. 9, 10, 11) that ſhe preſerved the ſpies at the hazard of her life.

^z As a dead carcaſe, that is not animated by a living ſoul,

tends to putrefaction and diſſolution ; ſo faith without works is a lifeleſs principle, and can never be productive of life.

^a *διδασκαλοι*, *Maſters*, *v. Tr.*
 But the Apoſtle ſeems to warn the Jewish converts againſt aſſuming the office of Teachers, without due qualifications, &c. eſpecially as many of them were apt to adulterate the purity of the Goſpel with vain ceremonies and traditions.

^b *We* who are teachers, or miniſters of Chriſt, ſhall meet with a ſtricter judgement (*κρίμα*) at the laſt day ; and ſince we are all ſubj. ct to frailties and infirmities, we ought to think with awe of the exact trial we are to undergo.

one offend not in word, he is a perfect man ^c,
 3 and able also to bridle in the whole body. Behold, we put bits in the mouths of horses that they may obey us; and we turn about their
 4 whole body. Behold also how the ships, though they are so large, and driven by fierce winds, are turned about by a very small helm which way soever the impulse of the pilot directs:
 5 Even so the tongue is but a little member, yet boasteth great things ^d. Behold how great a
 6 quantity of wood a little fire ^e kindleth! The tongue also is a fire, a world ^f of iniquity. The tongue is so set among our members, that it defileth the whole body, and inflames the circle
 7 of nature; and is set on fire by hell. Now ^g, every kind of wild beasts and birds, of reptiles, and marine animals, is tamed, and hath been
 8 tamed, by mankind: But no man can tame the tongue ^h; an unrestrainable evil, full of deadly
 9 poison! By it we bless God, even the Father; and by it we curse men, who are made after the
 10 similitude of God. Out of the same mouth proceedeth the blessing, and the curse. My brethren, these things ought not so to be. Doth a
 11 foun-

^c *i. e.* Hath attained to a high degree of perfection, and is fit for the pastoral office.

^d *i. e.* Performs great exploits, and pretends, with great reason, to have a considerable influence upon the world.

^e *i. e.* A little spark of fire kindles into a blaze.

^f Or, *the adorning*, *κοσμος*, of

unrighteousness; alluding to those *specious colourings*, with which impious men conceal their wickedness.

^g *γὰρ* seems to be an expletive in this place, as it frequently is in the N. T.

^h *viz.* The tongue of another, nor even his own without great difficulty.

fountain from the same aperture send forth sweet *water* and bitter? Can a fig-tree, my brethren, bear olives; or a vine, figs? so no fountain *can* yield both salt water and fresh. 12

Who *is* a wise and knowing man among you? let him shewⁱ, by a good behaviour, his works, with the meekness of wisdom. But if ye have bitter envying^k and contention in your hearts, do not boast and lie^l against the truth. This is not the wisdom which cometh from above; but *is* earthly, sensual, demoniacal. For where envying^m and strife *is*, there *is* confusion, and every evil work. But the wisdom which is from above, is first pure; then peaceable, gentle, easy to be entreated, full of mercy and good fruits; without partiality, and without hypocrisy. Now the fruit of righteousness is sown in peace for those who make peace. 13 14 15 16 17 18

FROM whence *are* wars and fightings among you? *are they* not hence, viz. from your lusts, which war in your members? Ye covet, and have not; ye kill, and desire to possess, and are not able to obtain: ye fight and wage war; yet ye have not, because ye do not ask: Ye ask, and do not receive, because you ask amiss, that ye may squander away upon your lusts. Ye adul- 3 4

ⁱ Let him shew himself to be possessed of true wisdom and knowledge, by good works and humility.

^k Or rigorous zeal, ζήλον, which causes contention, and

animosities.

^l Do not falsely boast of your improvements in Christianity.

^m ζήλος. Where zeal is joined with contention, there is, &c.

adulterers, and adulteresses! do ye not know that the friendship of the world ⁿ is enmity against God? whoever therefore will be a friend ^o of the world, is adjudged to be an ^p enemy of
 5 God. Do you think that the Scripture saith in vain ^q, The spirit which dwelleth in us lusteth
 6 to envy? But he giveth greater grace ^r: therefore it is said, "God opposeth the proud; but
 7 "he giveth grace to the lowly." Submit yourselves, therefore, to God. Resist the devil, and
 8 he will fly from you: Draw near to God, and he will draw near to you. Cleanse *your* hands,
 ye sinners! and purify *your* hearts, ye double-
 9 minded! Be sensible of your misery, and mourn, and weep: let your laughter be turned into
 10 mourning, and *your* joy into heaviness ^s! Hum-
 ble ^t yourselves before the Lord, and he will exalt you.

11 Brethren, do not speak evil of one another; he that speaketh evil of *his* brother, and judgeth
 - *his*

ⁿ *i. e.* The withdrawing our best affections from God, to whom they are due, and placing them upon worldly objects, is a kind of spiritual adultery, and creates an aversion to God and spiritual things.

^o *i. e.* He that places his love and affection on the world, and its vicious enjoyments.

^p *κατάκλητον ἐχθρὸς, &c. i. e.* is now declared and adjudged beyond controversy, to be *enemiy of God*. See Barrow's Works, Vol. I. p. 228.

^q Compare Gen. VI. 5. Numb. XI. 29.

^r To check the natural propensity of our desires to evil; but we must suppress our pride, and learn humility to qualify ourselves for the Divine assistance. See Prov. III. 34.

^s *καταφθινα* signifies a *dejected countenance* expressing a mixture of *shame and sorrow*.

^t Or *lay yourselves low*, *ταπεινωσάτε*, and he will raise you up from your prostrate condition.

^u With

his brother ^u, speaketh evil of the law, and judgeth the law : now if thou judgest the law, thou art not a performer of the law, but a judge. There is one Law-giver, who is able to save, and to destroy :——Who art thou *then* that judgest another ^{*} ? 12

Go to now, ye who say ^v, ‘ To-day, or to-morrow, we will go into such a city, and spend a year there, and traffick and get gain ;’ whereas ye know not what *shall happen* on the morrow. For what *is* your life ? — It is even a vapour which appeareth for a short time, and then vanisheth away. Ye *ought*, on the contrary, to say, ‘ If the Lord will, we shall live, and do this or that :’ But now ye rejoice in your boastings ^z ; all such rejoicing is evil. Therefore to him who knoweth to do good, and doeth it not ; to him it is sin ^a. 13 14 15 16 17

GO to now, ye rich men, weep and howl for CHAP. your miseries which are coming upon you ^b ! V. Your riches are corrupted, and your garments are 2

^u With a rash severity, contradicts the law which forbids such rash censures, and condemns it as unequitable.

^{*} And presumption to usurp the authority of the supreme and universal Legislator.

^v *i. e.* You are immersed in worldly schemes, the accomplishment of which engrosses all your time and thoughts.

^z *i. e.* You take pleasure in this arrogant and confident manner of speaking ; without

expressing a due sense of Divine providence.

^a So that your boasted wisdom and knowledge will nothing avail you, unless your practice be agreeable to it. See above, chap. i. l. 13.

^b The Apostle seems to allude here to the approaching destruction of Jerusalem ; for the sufferings of the *rich* were immensely great during the Jewish war. See *Joseph Bell. Jud.* lib. V. chap. 20, 30. IV. 19.

E c 4

^c Which

- 3 are moth-eaten: Your gold and silver^c are cankered; and the rust of them shall be a witness against you, and shall consume your flesh as it were fire: Ye have laid up treasures for the last
- 4 days^d. Behold, the wages of the labourers who have reaped your fields, which hath been fraudulently kept back by you, crieth^e out! and the out-cries of those who have gathered in your harvest are entered into the ears of the Lord of
- 5 Sabaoth^f. Ye have lived delicately and luxuriously on the earth, and been wanton; ye have pampered your hearts as for a day of slaughter^g.
- 6 Ye have condemned, ye have murdered the righteous ONE^h: he doth not resist you.
- 7 Be patient thereforeⁱ, brethren, until the coming of the Lord. Behold, the husband-man waiteth for the precious fruit of the earth; having long patience with respect to it, until he
- 8 receive the former, and the latter rain^k. Do ye also exercise patience; fortify your hearts; for

^c Which ought to have brightened by a generous and useful circulation, have been hoarded up till they have contracted rust.

^d Which are now coming, when the enemy shall seize and dissipate your treasures, which will cause you to pine and waste away with grief and vexation; so that your wealth may be said to *consume* your flesh.

^e To heaven for vengeance on your injustice.

^f *i. e.* The Lord of Hosts, who has legions of angels at his command, to execute vengeance

on the unjust oppressor.

^g *i. e.* Like fatted beasts, destined for slaughter.

^h *viz.* The son of God; who doth not yet *set himself in battle-array against you* (αντιτασσεται) with that display of power, which he can, and will, exert against his opposers and murderers.

ⁱ *viz.* You who suffer persecution, and are oppressed.

^k *i. e.* The vernal and autumnal rains, (which were periodical in Judea, &c.) to bring the grain to perfection.

for the appearance of the Lord draweth near. Grudge^l not against one another, brethren, lest ye be condemned^m; behold, the Judge standeth before the door! My brethren, take the prophets who have spoken in the name of the Lord, for an example of suffering ill-usage, and of patience. Behold, we esteem those happy who patiently endureⁿ. You have heard of the patience of Job, and have seen the end^o of the Lord; that the Lord is full of compassion, and of tender mercies^p. But above all things, my brethren, swear not^q, neither by heaven, nor by the earth, nor with any other oath: but let your yea, be yea^r; and *your* nay, nay; that ye may not fall under condemnation^s. Is any one among you afflicted? let him pray: Is any one chearful? let him sing psalms. Is any one sick among you? let him call for the Elders of the church; and let them pray over him^t, anointing him with

^l *μη στεναζετε*, i. e. *do not groan in secret*; be not inwardly incensed against each other, and by a malignity of temper, repine at one another's superior advantages, &c.

^m For your malicious designs, though never put in execution. See the last note.

ⁿ i. e. Who patiently bear trials, &c.

^o i. e. *The end* which the Lord had in view in afflicting him, which was to perfect him by sufferings, &c. See *Job* XLII. 7.

^p Since it is with the bowels of an affectionate father, that he

corrects his beloved children.

^q The Jews were very apt to swear upon trifling occasions; and would probably be more so when they contended with each other, and were impatient under sufferings.

^r i. e. Use only a simple affirmation or negation. Compare *Mat.* V. 37.

^s For profaning the name of God, and lessening the solemnity of an oath.

^t This unction, attended *with the prayer of faith*, probably wrought extraordinary cures while miraculous powers continued

with oil in the name of the Lord: And the prayer of faith shall save ^u the sick, and the Lord shall raise him up; and if he hath committed
 16 sins^x, they shall be forgiven him. Confess ^y your faults one to another; and pray one for another, that ye may be healed. The prayer of a righteous man, offered up with energy, ^z is of great
 17 efficacy. Elijah was a man subject to the same infirmities with us: and he prayed earnestly ^a that it might not rain; and it rained not upon
 18 the earth for three years and six months. And he prayed again; and the heaven gave rain, and the land put forth its fruit.

19 Brethren, if any one among you ^b should err
 20 from the truth, and one convert him; let him know, that he, who converteth a sinner from the error of his way, shall save a soul from death, and shall cover ^c a multitude of sins.

tinued in the church. The *extreme unction* of the Romanists is very different from this; since it is never administered for cure, but, on the contrary, when life is *despaired of*.

^u i. e. Recover the sick person.

^x Which have brought this sickness upon him by way of extraordinary punishment. Compare 1 Cor. XI. 30.

^y When you are conscious of any blameable conduct towards each other, do not persist in it, but frankly acknowledge it by *confessing* what you have done amiss; and if a brother who has injured you, be under God's afflicting hand, pray that he may recover. This mutual acknowledgement of faults, &c.

is very different from the auricular confession to the priest, which is practised in the church of Rome.

^z Or wrought by the energy of the Spirit, ενεργουμένη.

^a προσευχη προσηυξατο, *prayed with a prayer*, is an Hebraism.

^b Or wander and stray (πλανηθη) from the paths of the Truth, and *one turn him back* (επιστρεψη) from his devious wanderings, into the way of truth, &c.

^c He shall, as it were, draw a veil over the sins not only of the converted person, but also over his own; so that when he comes to be judged, God will be indulgent to him, and turn away his face from his unavoidable sins and imperfections.

The

The First general Epistle of P E T E R.

This Epistle, as appears from some passages in it, (See the note on chap. I. 1.) seems to have been written to the Jews and Jewish proselytes dispersed in Pontus, Galatia, &c. to some of whom St. Peter had preached the Gospel at Jerusalem on the day of Pentecost. The design of it was, to induce the Christian converts, to whom it is addressed, to behave themselves inoffensively to all men, and in all respects worthy of their holy profession; and to support them under the severe persecutions and fiery trials they had already endured, and were likely to undergo, by the noblest considerations which the Gospel could suggest. As for the date of this Epistle, it was probably written about A. D. 61, and the 7th year of Nero; and this is the medium between the earlier date assigned to it by some, and the later by other ecclesiastical writers.

PE T E R. an Apostle of Jesus Christ, to the CHAP.
 elect strangers of the dispersion in ^a Pontus, 1.
 Galatia, Cappadocia, Asia, and Bithynia; elect 2
 accord-

^a These seem to be the mixed multitude mentioned in *Acts* II. 5—11, consisting of Jews and Jewish proselytes who were strangers at Jerusalem, but had resorted thither to the feast of Pentecost; and are there said to come from *Pontus, Asia, Cappadocia, &c.* Upon Peter's preaching the Gospel to them, about 3000 of them were converted. *Acts* II. 41.

^b By

according to the fore-knowledge of God the Father, by sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus Christ^b: Grace and peace be multiplied to you.

- 3 Blessed *be* God, even the Father of our Lord Jesus Christ, who, according to his abundant mercy, hath regenerated us to a lively hope by the resurrection of Jesus Christ from the dead ;
 4 to an incorruptible, and undefiled^c, and unfading inheritance, reserved in the heavens for
 5 you, who are guarded by the power of God, through faith, unto a salvation prepared^d to be
 6 revealed in the last time. In which ye greatly rejoice, though now for a little while, if it be necessary, ye are sorrowful amidst various temptations ; that the trial^e of your faith, (far more precious than that of gold which perisheth, though it be tried with fire) may be found unto
 7 praise, and honour, and glory, at the revelation^f
 8 of Jesus Christ: whom, not having seen, ye love; in whom, though now ye see *him* not, yet believing

^b By which we Christians obtain forgiveness of sins, as the Jews did in some degree under the Law *by the sprinkling of the blood* of victims; which was a type of the death of Christ.

^c *i. e.* To which nothing that *polluteth* can enter.

^d *viz.* That eternal and complete salvation, which is already prepared, though now kept as under a veil; but will be fully displayed at the second appearance of Christ, which will be

the last, or concluding scene, of all the Divine dispensations relating to this world.

^e *δοκιμασιον* seems to be a diminutive noun, to denote that the *trial* was but short, light, and inconsiderable, when compared to the praise and honour they should receive, at the appearance of Christ to judge the world in righteousness.

^f *i. e.* When Christ shall be revealed from heaven at the last day.

lieving, ye rejoice with joy unutterable and full
 of glory; receiving ^g the end of your faith, *i. e.* 9
 the salvation of *your* souls. Concerning which 10
 salvation the prophets, who predicted the grace
 which *was to be conferred* on you ^h, enquired,
 searching to what ⁱ, or what manner of time 11
 the Spirit of Christ which was in them, did refer,
 when he testified before-hand the sufferings of
 Christ, and the glories which were to ensue;
 to whom ⁱ it was revealed, that not to them- 12
 selves ^k, but to us, they ministered the things
 which are now declared to you by those who
 have published the glad tidings of the Gospel
 among you by the Holy Spirit, sent down from
 heaven; which things the angels desire to pry ^l
 into. Wherefore girding up the loins ^m of your 13
 mind, *and being sober* ⁿ, hope to the end for the
 grace

^g *i. e.* Since you are to receive the complete salvation of your souls, the great end to which your faith is directed: A glorious prize, and infinitely more than an equivalent for all your trials and afflictions!

^h *i. e.* The Gospel; which contains a covenant of grace and favour, and promises the assistance of Divine grace to believers.

ⁱ To what period, or what conjuncture. The Spirit who dictated to the prophets is here called the *Spirit of Christ*; which plainly proves his existence before his incarnation, and his prescience of his future sufferings, &c.

^k *i. e.* They knew that we,

in whose time the great events which they foretold were to happen, should have a more clear and perfect knowledge of those oracles, than themselves who delivered them by inspiration, but in obscure terms.

^l *παραυψαν*, literally *to lend down or sleep* in order to contemplate any object, and survey it attentively.

^m That you may be capable of the most strenuous action. The orientals used to tie their flowing robes about them, when they exerted their strength or activity in any business.

ⁿ And *vigilant*. *inquietus* implies both *temperate* and *watchful*.

^o *i. e.*

grace which is to be brought unto you at the revelation of Jesus Christ.

- 14 As obedient children, do not conform yourselves to irregular desires, as formerly in your
 15 ignorance^o; but, as He who hath called you his holy, be ye also holy in all your behaviour:
 16 For it is written^p, “Be ye holy; because I am
 17 “holy.” And if ye call on the Father, who without respect of persons judgeth every one according to his work, live^q, during the time
 18 of your sojourning, in fear; knowing that ye were not redeemed with corruptible things, with silver and gold, from your vain manner of life
 19 delivered down *to you* by your fathers, but with the precious blood of Christ, as of a lamb without blemish, and without spot^r; who indeed
 20 was pre-ordained^s before the foundation of the world, but was made manifest in these last times
 21 for your sake, who by him believe in God who raised him up from the dead, and gave him glory; that your faith and hope may be in God.
 22 As ye have purified your souls by obedience to the

^o *i. e.* Before you were illuminated by the light of the Gospel, which requires the utmost purity of heart, and holiness of life.

^p See *Lev. XI. 44. XIX. 2, &c.*

^q *i. e.* Live, during your pilgrimage on earth, in the fear of God; and converse with a religious awe and reverence.

^r As the lambs, which the Jews offered as an expiation for

their souls, were to be free from corporeal spots and blemishes; so the great antitype was free from the least degree of moral pollution or defect, being the immaculate Lamb of God, who taketh away the sins of the world, of Jews and Gentiles without distinction.

^s Or *ῥησιμα*, *πρεσβυτεριαι*, and prefigured by types, &c. from the beginning.

^t *i. e.*

177/24/21

the truth through the Spirit, unto an undissembled fraternal affection, love one another out of a pure heart intensely; since ye have been regenerated^t not by corruptible seed, but by incorruptible, *i. e.* by the word of God^u who liveth and remaineth for ever. For “all flesh²³ “*is* as grass; and all the glory of man, as the “flower of the grass: The grass withereth, and “the flower of it falleth; but the word of the “Lord remaineth for ever^x.” Now, this is the word which is preached to you in the Gospel. Therefore laying aside all malice, and all deceit,^{CHAP.} and hypocrisies and envyings, and all calumnies,^{11.} as new-born infants^y desire earnestly the rational, ² unadulterated milk of the word, that ye may grow by it; ³ since ye have tasted that the Lord ⁴ *is* gracious: To whom coming, *as to* a living stone, rejected indeed by men, but chosen by God *as* precious; ye also, as living stones, are ⁵ built up a spiritual house^a, a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Therefore there is this passage in ⁶ the Scripture^b, “Behold, I lay in Sion a chief “corner-stone, elect, precious; and he that believeth on him shall not be confounded.”

Unto

^t *i. e.* You have been, as it were, *born again*, not by virtue of any descent from human parents, who are mortal, &c.

^u Or *the word*—which liveth, &c.

^x See *Iſa.* XL. 6, 8.

^y Do you, who are regenerated by Divine grace, &c.

^z So *εἰς* should be rendered, and not *if ſo be*, *v. Tr.* See *Blackwell's Sac. Claſſ.* Vol. II. p. 203.

^a *i. e.* A ſpiritual temple, in which, as holy prieſts, ye offer up the ſacrifices of prayers and praiſes to God.

^b *Iſa.* XXVIII. 16.

^c *εἰς*,

7 Unto you therefore who believe, *he is* exceeding precious^c: but to those who are disobedient, “The stone which the builders rejected; this is
8 “become the head of the corner,” and a stone of stumbling, and a rock of offence: ^d They, being disobedient, stumble at the word, to which
9 also they ^e were appointed; but ye *are* a chosen race, a royal ^f priesthood, a holy nation, a peculiar people, that ye should declare the virtues^g of Him, who hath called you out of darkness
10 into his marvellous light^h; *you*, who formerly *were* not a people, but *are* now the people of God; who had not obtained mercy, but have now obtained mercy.

11 **B**eloved, I entreat *you*, as strangersⁱ and so-
12 journers, to abstain from carnal lusts^k, which make war against the soul; having your conversation honest^l among the Gentiles; that
whereas

^c τιμη, preciousness itself.

^d Here is a kind of double antithesis between *believers* and *unbelievers*, ὑμῶν οὖν — τοῖς πειρασουσιν. — ἀπειθεῖσι δὲ. — οἱ προσκυνοῦσιν. — ὑμεῖς δὲ, κ. τ. λ. I have therefore endeavoured to preserve it in the translation.

^e i. e. Those who would not believe in Christ, which God must have fore-seen.

^f Who bear at once the dignity of kings, and the sanctity of priests. Compare Rev. 1. 6.

^g ἀρεταί, virtues, i. e. the powers.

^h i. e. The glorious light of the Gospel, which displays so many amazing scenes of divine wonders.

ⁱ As *strangers* in the world, and sojourners in the body.

^k The sensual desires of the body are, as it were, at open war with the nobler powers of the heaven born soul, and have a tendency not only to impair the *former*, but to ruin the *latter* for ever.

^l Behaving *honourably* and *fairly*, (καλῶς) among the Gentiles, particularly by an exemplary

whereas they speak against you as evil-doers, they, being eye-witnesses of *your* good works, may glorify God in the day of visitation^m. Submit yourselves to every human ordinanceⁿ for the Lord's sake; whether it be to the King, as supreme; or to Governors, as sent by him for the punishment of evil-doers, but for the praise of those who do well. For so is the will of God^o, that by doing good ye should put to silence the ignorance of foolish men; as free^p, yet not using *your* liberty as a veil^q for wickedness, but as the servants of God. Honour all *men*^r. Love the brotherhood^s. Fear God. Honour the King.

Servants^t, *be* in subjection to *your* masters with all reverence, not only to the mild and the good, but also to the severe. For this *is* graceful^u, if any one for the sake of conscience towards

plary discharge of the social and relative duties. See v. 13
Et seq.

^m *i. e.* While the *day* *spring* of the Gospel *visits* them from on high.

ⁿ *i. e.* Every constitution or form of government under which you live.

^o Such *is* the will of God in this respect, that by an exemplary behaviour, you should *bridle* (*φιμωειν*) the licentious tongues of foolish men, who are ignorant of the Gospel, which enjoins the strictest morality.

^p Free as you are from men, you must endeavour to obviate
 VOL. II.

their censures; for you are the servants of God, and his service obliges you to give no needless offence.

^q Or *covering* to palliate the practice of iniquity.

^r *i. e.* Give to every one the honour due to him; and esteem the meanest, on account of the dignity of his nature.

^s Love your Christian brethren with a peculiar and distinguishing affection.

^t *οικετας, i. e.* *Domesticks*, including both hired servants and slaves.

^u It is highly becoming, as being acceptable to God, and commanding the applause of men.

FF

* You

20 towards God, endureth grief, suffering wrong-
 fully. For what glory *is it*, if, when you have
 committed an offence, and receive blows, you
 patiently endure? but if, when you do well
 and suffer *for it*, ye take it patiently, this *is*
 21 acceptable with God. For to this ye were call-
 ed ^x; because Christ himself suffered for you ^y,
 leaving you an example, that ye might follow
 22 his foot-steps; who, did no sin, neither was de-
 23 ceit found in his mouth; who being reviled,
 reviled not again; while he suffered, he threat-
 ened not, but committed *himself* to Him who
 24 judgeth righteously; who, himself bore our sins
 in his own body on the tree ^z, that we, being
 dead ^a to sins, might live unto righteousness;
 25 by whose stripes ye were healed ^b. For ye were
 as sheep going astray; but ye are now returned
 to the Shepherd ^c and Bishop of your souls.

CHAP. III. **L**ikewise, ye wives, *be* in subjection to your
 own husbands; that if any be disobedient to
 the word ^d, they also may, without the word ^e,
 be gained over by the conversation of the wives;
 being

^x You were called to suffer-
 ings, when you made profession
 of Christianity.

^y For *us*, leaving *us*, *v. Tr.*
 But I have followed the *Alexan-*
drian MS. which reads *ἡμῶν*,
 which I think more agreeable to
 the context.

^z *i. e.* While he hung in
 agonies on the cross.

^a Or *freed from* the guilt of
 our sins.

^b Compare *Isa.* LIII. 4, 5, 6.

^c *g. d.* Christ, under whose
 pastoral care and inspection you
 are, will comfort you under all
 the hardships of servitude.

^d *i. e.* Believe not the Gospel,
 are not capable of being *per-*
sueded to embrace it, ἀπειθοῦσι.

^e *i. e.* Without attending on
 the Word, or hearing the Gos-
 pel publicly preached.

being eye-witnesses ^f of your chaste deportment
 in fear: whose adorning, let it not be external,
 in platting the hair, and putting on gold ^g, and
 wearing of *splendid* apparel; but the hidden
 man of the heart, in that which is incorruptible,
viz. a meek and quiet spirit, which is highly
 precious in the sight of God. For thus also
 the holy women of old, who hoped in God,
 adorned themselves, being in subjection to their
 own husbands; even as Sarah obeyed Abraham,
 calling him Lord; whose daughters ye are, as
 long as you do good ^h, and are not terrified
 with any fear. Ye husbands, likewise, cohabit
 with *your wives* according to knowledge ⁱ, giving
 honour ^k to the wife as to the weaker vessel,
 and as *ye are* co-heirs of the grace of life; that
 your prayers may not be interrupted ^l.

Finally, *be* all unanimous, sympathizing,
 tenderly

^f ἐποπτεύοντες.

^g *viz.* Chains, bratelets, earrings, &c. of gold.

^h While you imitate Sarah's example in unfeigned piety and the *practice of virtue*, you will merit the title, in which the Jewish women so much glory, of being her *daughters* in reality: By such a conduct, you will preserve your inward tranquillity and fortitude, so as not to be *terrified* in any danger, nor even in the *pains and peril* of parturition, in which momentous crisis your feeble sex has need of great resignation, and a firm reliance upon God.

ⁱ *i. e.* In such a manner as becomes those who are instructed in the Gospel, and consequently *know* the duties of every relation in life.

^k Or *allotting an honourable subsistence—to the weaker vessel*; she being less able to endure the fatigue of hard labour, on account of the weakness and delicacy of her sex. *τιμή* is used for *maintenance* or *subsistence* in 1 Tim. V. 17.

^l By any secret alienation of heart, or open quarrels; but that you may join together in prayer with the strictest union, and sincerest affection.

F f 2

^m Even

tenderly compassionate, full of brotherly love
 9 and benevolent affections: not returning evil
 for evil, nor reproach for reproach; but, on the
 contrary, blessing^m; knowing that to this pur-
 10 pose ye were called, *viz.* that ye might inherit
 a blessing. For “he that will love lifeⁿ, and
 “see good days, let him refrain his tongue from
 11 “evil, and his lips from speaking falsehood. Let
 “him turn away from evil, and do good; let
 12 “him seek peace, and pursue it. For the eyes
 “of the Lord *are* upon the righteous, and his
 “ears *are open* to their prayers: but the face of
 “the Lord *is set* against those who do evil.”
 13 And who will hurt you, if ye are imitators of
 14 Him who is good^o? But if ye even suffer for
 righteousness sake, *you are happy*: ^p Do not
 15 then fear their terror, neither be disturbed; but
 sanctify the Lord God in your hearts.

Be always prepared for an apology^q to every
 one who demandeth of you an account of the
 hope which is in you, with meekness and fear;
 16 having a good conscience, that wherein they
 calum-

^m Even those who speak ill of you, wishing them well, &c.

ⁿ In the truest sense of loving and enjoying it. See Ps. XXXIV. 12, 13. The Apostle here urges three arguments in favour of the virtues he recommends, 1. That the comforts of life will be secured by them, *v.* 10, 11. 2. That they engage the favour of God, in *v.* 12. 3. That they are a great measure disarm the malice of evil men, *v.* 13, &c.

^o του αγαθου, *i. e.* The Deity, who is supremely good and benevolent.

^p Fear not the malicious and outrageous efforts of your enemies to render you wretched, and demean yourselves continually with a becoming reverence towards God:

^q εις απολογιαν, *i. e.* To make a proper defence of your exalted hopes, without animosity or bitterness.

calumniate you as evil-doers, they may be ashamed, while they falsely accuse your good behaviour in Christ. For *it is* better, (if it be the will of God) that ye should suffer for doing good, than for doing evil. For Christ himself once suffered for sins, the just for the unjust, that he might introduce us to God; being indeed put to death in the flesh, but made alive^r by the Spirit, by which He went and preached to the spirits in prison^s; who formerly were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, in which few, that is, eight souls were in safety through^t the water. The antitype to which^u doth also now save us, *viz.* baptism; not the putting away the pollution of the flesh, but the answer^x of a good conscience towards God, by the resurrection of Jesus Christ, who being gone into heaven, is at the right hand of God; Angels, and Authorities, and Powers^y having been subjected to him.

Since

^r. Or re-animated, and raised to an immortal life, by the Divine Spirit.

^s Some understand this of all the souls who were in *Hades*, whom Christ delivered to grace his triumph, when he descended thither; others, of Noah's preaching to his own family in the ark; others again, of our Lord's preaching, while on earth, to those who are now Spirits in the prison of *Hades*.

^t δι' ὕδατος. Vid. *Raphelii Anot. ex Xenoph. in loc.*

^u *i. e.* To the ark, and not to the water. *q. d.* That which corresponds to, and was figured by the preservation of Noah in the waters of the deluge, is Baptism; which is the instrument of our preservation, as the ark was of *his*.

^x This seems to allude to the solemn *interrogations* put to the Catechumens at their admission into the primitive church by baptism.

^y See note on *Eph. I. 21.*

CHAP.

IV.

Since then Christ hath suffered for us in the flesh, arm yourselves likewise with the same thought²: for he who hath suffered in the flesh, hath ceased from sin; so as no longer to live the remainder of *his* time in the flesh, according to the lusts of men, but according to the will of God. For the time^a that is past *may be* sufficient to have wrought the will of the Gentiles, when ye walked in lasciviousness, inordinate desires, excess of wine, revellings, banquetings, and nefarious idolatries: in respect to which, they think it strange that ye do not run with them to the same profusion of riot; speaking evil of *you*; who shall render an account to Him who is prepared to judge the living and the dead. For to this end the Gospel was preached also to the dead^b, *viz.* that they might indeed be judged according to men in the flesh, but might live according to God in the spirit.

But the end of all things is approaching. Be sober therefore, and vigilant in prayer: above all things retaining fervent love towards one another; for love^c will cover a multitude of sins.

Be

² ἐννοεῖται. The same comfortable *thought* of your approaching exaltation and felicity, and the same resolution of dying to sin, as that of Christ when he died for the sins of mankind.

^a I follow the reading of the *Alex. MS.* which, instead of ἀρετος γὰρ ἡμῖν—χρονος του βίου, δόλημα, &c. has ἀρετος γὰρ ὁ παρὰ πληθυντος χρονος το βουλημα, omit-

ing του βίου and ἡμῖν in this clause, which obscure the sense, especially the latter.

^b See above, chap. III. v. 19, and note. All the solutions, given of these obscure passages, are attended with many difficulties.

^c ἀγάπη. *Charity*, v. *Tr.* It would be absurd to suppose, that *acts of liberality* can procure pardon of sin, while men continue in

in

Be hospitable to each other without grudging. 9
 As every one hath received the gift, exercise it 10
 to each other, as good stewards of the manifold
 grace of God. If any one speak ^d, *let him speak* 11
 as the oracles of God: if any one minister, *let it*
be according to the ability which God supplieth;
 that God may in all things be glorified through
 Jesus Christ, to whom be praise and dominion
 for ever and ever! Amen.

Beloved, be not surprized at the fiery trial ^c 12
 which is to prove you, as if some strange thing
 had befallen you: but rejoice, as being partakers 13
 of the sufferings of Christ; that, at the revelation
 of his glory, ye may even exult for joy. If you 14
 are reproached for the name of Christ, happy
are ye; since the spirit of glory and of God
 resteth upon you: On their part He ^f is blas-
 phemed; yet on yours he is glorified. But let 15
 not any of you suffer as a murderer, or a thief,
 or a malefactor, or as over-busy in the af-
 fairs

in a course of impenitence and
 unbelief; or dying in such a
 state, think to atone for their
 sins by posthumous legacies to
 the poor. But when acts of
charity spring from an inward
 principle of *love* to God, and
benevolence to men, joined with
faith in Christ, we may expect
 with humble hope that God,
 the most benevolent of Beings,
 will make merciful allowances
 for our failings, when we give
 up our final account. Or the
 meaning may be, *Love will*

draw a veil over the faults of
 your erring brethren. The pre-
 ceding clause seems to favour
 this interpretation.

^d i. e. Preach in public assem-
 blies, let his discourses be agree-
 able to the Divine oracles con-
 tained in Scripture.

^c Which is to try you, as it
 were, in the furnace of per-
 secution, to refine your graces,
 and to separate the dross and
 alloy from the pure gold.

^f viz. Christ, in whose cause
 you suffer.

- 16 fairs of others ^s: Yet if *any of you suffer* as a
 Christian, let him not be ashamed; but let him
 17 glorify God in this respect. For the time is
coming when judgement ^h is to begin at the
 house of God; and if *it* first *begin* with us,
 18 what shall the end *be* of those who are disobedient
 to the Gospel of God? And if the righteous
 19 be saved with difficulty, where shall the ungodly
 and the sinner appear? Therefore, let those
 who even suffer ⁱ according to the will of God,
 commit their souls *to him*, as to a faithful
 Creator, in well-doing.

CHAP. V. **T**HE Elders who are among you, I, -who
 am likewise an Elder and a witness of the
 sufferings of Christ, and also a partaker of the
 2 glory which shall be revealed, *thus* exhort: Feed
 the flock of God which is among you, superintending
it, not by constraint, but willingly;
 not for sordid gain, but with readiness of mind;
 3 nor yet as lording it over those who fall to your
 4 lot, but becoming examples to the flock: And
 when the chief SHEPHERD shall appear, ye shall
 5 receive a never-fading crown of glory. Likewise,
 ye younger persons, be in subjection to the elder:
 yea, let all *of you* be subject to one another ^k, and be clothed with humility;
 for God is set against the proud, but giveth grace
 to

^s *i. e.* Aspiring to direct and over rule them. *αλλοτραπετισμος*.

^h *i. e.* When trials and persecutions are to begin with God's own family or people, that true Christians may be distinguished from hypocrites, &c.

ⁱ *i. e.* Those who even suffer death.

^k *i. e.* Endeavour, by mutual condescension, to contribute to the ease and happiness of each other.

to the humble. Humble yourselves therefore under the mighty hand of God, that He may, in due time, exalt you; casting all your anxious care ¹ upon him, for he careth for you. 7

Be sober, be vigilant! for your adversary, the devil, walketh about, like a roaring lion, seeking whom he may swallow up ^m; whom resist, being stedfast in the faith; knowing that the same afflictions are accomplished in your fraternity ⁿ which is in the world. Now, may the God of all grace, who hath called us to his eternal glory in Christ Jesus, when ye have suffered a little while, make you perfect! may He confirm, fortify, establish *you*! To him *be* glory and dominion for ever and ever! Amen. 8 9 10 11

I have written briefly to you by Silvanus ^o, a faithful brother (as I suppose) exhorting, and testifying, that this is the true grace of God wherein ye have stood ^p. The church which is at Babylon, chosen together with *you*, saluteth you; and *so doth* Mark ^q my son. Salute one another with a kiss of charity ^r. Peace *be* with you all who are in Christ Jesus! Amen. 12 13 14

¹ περιμεναν. See note on Mat. VI. 25.

^m καταπιη, whom he may swallow up, like an insatiable gulph.

ⁿ i. e. Your brethren and fellow-christians, who are dispersed in different parts of the world.

^o This was probably that Silas or Silvanus, who is often mentioned in the Acts and St. Paul's Epistles.

^p i. e. Have hitherto persisted, ἐσθῆκατε.

^q This was probably Mark the Evangelist, who is said to have written his Gospel under St Peter's instruction.

^r In your public assemblies, as a token of an unfeigned affection between Christians. This custom was soon left off in the primitive church, on account of some abuses introduced by it. The

The Second general Epistle of P E T E R.

The second Epistle of St. Peter was, probably, written about A. D. 67; which was six years after the date of his first Epistle. For the Apostle in chap. I. 13, 14, speaks of his own death as nearly approaching; and it appears from ecclesiastical history, that St. Peter suffered martyrdom A. D. 68, and the 14th year of Nero's reign. The design of this Epistle was, to confirm the doctrines, and farther enforce the instructions, delivered in the former; to excite the Christian converts to adorn their religion, which proceeded from God, with the lovely groupe of Christian virtues, that they might not be barren or unfruitful in the knowledge of Christ; and to persuade them to adhere to the Gospel in its genuine purity, notwithstanding the artifices of false teachers, (whose character he describes at large in chap. II.) or the persecution of their inveterate enemies.

CHAP.
I. **S**IMON Peter, a servant and an Apostle of Jesus Christ, to those who have obtained like precious faith with us, through the righteousness
2 of God, and our Saviour Jesus Christ: Grace and

and peace be multiplied to you, by the ^a acknowledgement of God, and of Jesus our Lord.

As his divine power hath given us all things which *relate* to life and godliness, by the knowledge of him who hath called us by glory and virtue ^b; by means of which are given to us exceeding great and precious promises, that by these ye may become partakers of the divine nature, having escaped the corruption which is in the world through lust: for this purpose ^c then, applying with all diligence, associate ^d to your faith virtue ^e; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love ^f. For if these exist and abound in you, they will cause *you* to be neither barren ^g nor unfruitful in the knowledge of our Lord Jesus Christ: but he who is not possessed

^a εν επιγνωσει, *i. e.* By a faithful and courageous profession of our holy religion.

^b *i. e.* By his glorious energy, operating in us.

^c και αυτο τουτο. *εις* seems to be understood; and I have endeavoured to render it so as to preserve the connection, which I apprehend to be as follows, *v. 3. ως παντα—εις αυτο τουτο, v. 5.*

^d επιχορηγησατε, *lead up*, like graceful virgins in a dance, these virtues one after another in a beautiful and majestic order.

^e *i. e.* *Courage and fortitude*, according to the primary sense of the word *αρετη*. The rest which follow are likewise virtues as well as this.

^f *i. e.* Do not only embrace your Christian brethren, with a fraternal affection (*τη φιλαδελφια*) but let your *love* (*αγαπη*) extend to all mankind, and cultivate universal benevolence, which will crown all your other virtues.

^g αργους, like uncultivated ground; or *inactive*.

possessed of these is blind ^h, being short-sighted, forgetting his purification ⁱ from the sins of his former life. Therefore, brethren, endeavour with greater diligence to make your calling and election ^k sure; for if ye do these things, ye shall never fall. For so an entrance will be freely granted to you into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Therefore I will not neglect to remind you always of these things, though ye know them, and are established in the present truth. But I think it right ^l, as long as I am in this tabernacle, to stir you up ^m, by putting you in remembrance; knowing that in a short time I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me ⁿ. Moreover, I will endeavour, that ye may every one of you be reminded of these things after my decease.

Now, we have not followed artfully-devised fables, when we made known to you the power and coming of our Lord Jesus Christ; but were eye-

^h *i. e.* He may be said to be blind to the most important objects of knowledge, since he is so short-sighted as to limit his views to the narrow circle of low and mean objects.

ⁱ *i. e.* Is forgetful of his baptismal engagement to practise the above virtues, when he was cleansed from his former sins in the laver of regeneration.

^k *i. e.* Having been called into the church by baptism, and

called to such exalted privileges, such glorious hopes; confirm and secure your title to them by the practice of virtue.

^l Or just and expedient (*δίκαιον*), and what my office in the church obliges me to do.

^m To excite you to the practice of the virtues enumerated above, by reminding you of your duty, as men and Christians.

ⁿ Compare *John* XXI. 18, 19, 20.

eye-witnesses of his majesty^o. For He received³⁷ honour and glory from God the Father, when such a voice was directed to him from the magnificent glory, ‘ This is my beloved Son, in whom I take pleasure.’ And this voice, which¹⁸ came from heaven, we^p heard when we were with him in the holy mount^q. We have also a¹⁹ surer prophetic word, to which^r ye do well to attend, as to a lamp shining in a dark place, until the day dawn, and the morning-star^s arise in your hearts; knowing this first, that no prophecy of Scripture is of private impulse^t: for²⁰ prophecy was not produced of old by the will of man; but the holy men of God spoke *as they were borne on*^u by the Holy Spirit.²¹

BUT there were also false prophets among^{CHAP. II.} the people^x, as there shall likewise be false teachers among you, who will privately introduce

^o *i. e.* The pomp and splendor in which he appeared at his transfiguration. See *Mat.* XVII. 1.—6.

^p Namely, I, and James, and John.

^q Which was, for the time, consecrated by the *shechinah*, or visible appearance of the Divine glory upon it.

^r *i. e.* To the series of prophecies, delivered in Scripture, the evidence of which is, upon the whole, far more extensive than any single miracle, how conspicuous soever.

^s Until *Phosphorus* (φωσφορος) appears, with its resplendent beams, as the harbinger of eter-

nal day, whose sun shall never set, nor moon withdraw its mild effulgence.

^t επιλυσσεως. Dr. Hammond observes that this word originally signifies the *signal* given to the racers, when they were to start; so that it seems to stand here for an *impulse* on the mind of the prophets. ‘ *Interpretation,*’ *v. Tr.* is foreign to the Apostle’s meaning, and serves the purpose only of popish emissaries, who deny the use of the Scripture to the laity.

^u By a divine impulse, and inspired by the Spirit of God.

^x This chapter (as the late Bishop Sherlock observes in *Dis. on*
Pre.

duce pernicious heresies, even denying the Lord who bought them^y, bringing upon themselves
 2 swift destruction. And many will imitate their
 pernicious ways; on whose account the way of
 3 truth will be blasphemed^z: and by covetousness,
 with artful discourses^a, they will make mer-
 chandise of you; whose judgement for a long
 time delayeth not, and their destruction doth
 4 not slumber. For^b if God did not spare the
 angels who sinned, but, having cast *them* down
 to the abyss^c, delivered *them* to be reserved in
 5 chains of darkness unto judgement; and spared
 not the old^d world, but preserved Noah the
 eighth^e *person*, a preacher of righteousness, when
 He

Prophecy) is different in stile from the *first* and *third* of this Epistle, and abounds in pompous words and phrases. It seems to have been extracted from some Jewish writer, who had given a description of the false prophets of his own time, or of those preceding it. Hence it is not improbable, that *Peter* transcribed or translated this chapter (as *Jude* did his Epistle) from some Jewish or Hebrew book, which was extant when they wrote.

^y And redeemed them from spiritual slavery, as those false prophets denied the God who had redeemed the Israelites from their temporal servitude in Egypt; but they will meet with the same tremendous doom at last.

^z *i. e.* approached and calum-

niated.

^a And sophistical reasonings, πλαστοις λόγοις.

^b Here a long period begins; which is not compleated till the middle of *v.* 10.

^c ταρταρωσας, cast down to hell, *v.* *Tr.* But as they are reserved to the day of judgement, and their compleat punishment is not to commence till then, I think the word should be rendered *Abyss* (or *Tartarus*. See *Hom. Illiad.* *Θ.* *v.* 13.) Compare *Mat.* VIII. 29. *Luke* VIII. 31.

^d *i. e.* The antediluvian world, which was immersed in wickedness.

^e *i. e.* One of *eight* persons; his family consisting of seven more, who were saved with him in the ark.

He brought the deluge upon the world of the
ungodly ; and condemned the cities of Sodom 6
and Gomorrha with destruction, by reducing
them to ashes, setting *them as* an example to 7
those who should afterwards live impiously ; and
delivered righteous Lot, grieved at the lascivious 8
behaviour of those lawless men ;—for that right-
eous man, while he dwelled among them, see-
ing and hearing from day to day, vexed his
righteous soul on account of *their* iniquitous
practices ;—the Lord knoweth how to deliver 9
the godly out of temptation, and to reserve the
unrighteous unto the day of judgement to be
punished ; but especially those who walk after 10
the flesh in the impure lust, and despise Govern-
ment. Being audacious *and* self-willed, they
are not afraid to speak evil ^f of dignities ; where- 11
as the angels, who are greater in strength and
power, bring not a reviling accusation against
them before the Lord. But these, as irrational 12
brutes^g, made to be taken and destroyed, blas-
pheming things which they do not understand,
shall be utterly destroyed in their own corrup-
tion ^h, and shall receive the reward of unrighte- 13
ousness. They account it a pleasure to riot in
the day-time, *being* spots and a scandal, living
luxuri-

^f To revile and reproach those who possess the highest dignities, despising their authority which they derive from God.

^g *i. e.* As noxious animals and beasts of prey ; which are per-

nicious to mankind, and therefore are hunted and destroyed.

^h *i. e.* Many of them by their debaucheries, rashness, and licentiousness will bring ruin on themselves.

luxuriously by their deceitful practices, while
 14 they feast with youⁱ; having eyes full of adultery, and never ceasing from sin; ensnaring unstable souls; having their heart exercised in avaricious practices; the children of cursing,
 15 who, deserting the strait way, have wandered, following the way of Balaam *the son* of Beor,
 16 who loved the wages of unrighteousness, but had his transgression^k reprov'd; *for* the dumb beast, speaking with human voice, restrained the
 17 madness of the prophet. These are wells without water, clouds agitated by a whirl-wind, to whom the blackness of darkness is reserved for
 18 ever. For, speaking great swelling words of vanity, they, through the lusts of the flesh, ensnare in lasciviousness those who were almost^l
 19 escaped from them that live in error; promising them liberty, while they themselves are slaves of corruption: for by whomsoever any one is subdued, by him he is also enslaved. For if, after
 20 they have escaped the pollutions of the world by the knowledge of the Lord and Saviour Jesus Christ, they are again entangled and subdued by them, their last state is worse than the first.
 21 For it had been better for them not to have
 known

ⁱ Probably at the *love-feasts* in the church, and even at the *Lord's Table*. Compare 1 Cor. XI. 20, 21, 22.

^k Of the Divine command; for he was determined to curse Israel, &c. if possible, notwithstanding the Divine prohibition, for the sake of that reward he

was to receive from Balak.

^l *Clean* (οἰσως) *escaped*, v. Tr. But I follow the *Alex MS.* which reads ολιγως, *within a little*, which is more agreeable to the context. *q d.* They drew into apostasy such as were almost perfect Christians.

known the way of righteousness, than, having known *it*, to be perverted from the holy commandment delivered to them. But it is happened to them according to the true proverb, The dog *is* returned to his own vomit; and, The sow that was washed, to wallowing in the mire ^m.

THIS second Epistle I now write to you, ^{CHAP.} beloved, in *both* which ⁿ I stir up your ^{III.} sincere minds by way of remembrance; that ye ² may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the Apostles of the Lord and Saviour: knowing this first ^o, that scoffers ³ will come in the last days, walking according to their own lusts, and saying, 'Where is the ⁴ ' promise of his coming? for, ever since the fathers fell asleep, all things continue as *they* ' were from the beginning of the creation.' For this they wilfully are ignorant of, ^{viz.} that ⁵ by the word of God the heavens were of old, and the earth subsisting ^p from the water ^q, and by

^m Notwithstanding their external profession of Christianity, there was still an evil principle, an impure nature, remaining in them, which at length prevailed. Compare *Prov.* XXVI. 11.

ⁿ *ἐν αὐτοῖς, viz.* In this and my former Epistle I excite you to a sincere disposition of mind to adhere to the Gospel by my admonitions.

VOL. II.

^o *q. d.* I would have you principally be assured of this, that scoffers will hereafter appear, who will deride the promise of our Lord's coming to judgement, the general conflagration, &c.

^p *συνεστῶσα*, not *standing*, but *subsisting*, or *consisting*. See the next note.

^q With which the mass of it was at first covered, but emerg-

G g ed

- 6 by water. By which ^r the former world, being
 7 deluged with water, perished: but the heavens
 and the earth which now exist, are, by the same
 word, kept in store, reserved for fire ^s in the day
 of judgement and destruction of impious men.
 8 But, beloved, let not this one thing be unknown
 to you, *viz.* that one day is with the Lord as a
 thousand years ^t, and a thousand years as one
 9 day. The Lord is not slow concerning his pro-
 mise ^u, as some account *it* slowness; but is long-
 suffering towards us, not willing that any should
 perish, but that all should come to repentance.
 10 But the Day of the Lord will come as a thief in
 the night ^x; on which *day* the heavens shall pass
 away with a rapid sound ^y, and the ignited ele-
 ments shall dissolve; and the earth, with the
 works which are in it, shall be burnt up.
 There-

ed out of it by the Divine com-
 mand, while the liquid element
 flowed to its proper channels;
 the earth is also nourished and
 supported *by water*, which is the
 life of vegetation: yet that very
 element became the means of
 its destruction by a deluge.

^r *i. e.* In consequence of
 which constitution of things.

^s The subterraneous and elec-
 trical fire is as necessary to the
 subsistence of the earth, to vege-
 tation, and animal life, as water;
 and yet this element will con-
 sume it at last by a total con-
 flagration. See the two last
 notes.

^t This was a proverbial say-

ing among the Jews, to signify
 that no finite duration bears any
 proportion to the eternity of the
 Deity. Plutarch, in his *Discourse*
on the slowness of the Divine
vengeance, has a similar passage
 to this.

^u *viz.* The promise of his
 coming to judge the world, that
 he may punish the wicked and
 reward his faithful servants.

^x *i. e.* Will be terrible, sud-
 den, and alarming; will disturb
 your carnal security, when you
 least expect it. See *Mat.* XXIV.
 43.

^y *ροῖζηδος, a ροῖζος, stridor, im-*
petus.

Therefore since all these things ^z shall be dissolved, how ought ye to be *engaged* in holy conversations ^a and acts of piety! looking for, and hastening on ^b, the coming of the Day of God, in which the heavens, being on fire, shall be dissolved, and the elements shall melt with fervid heat.—But we, according to his promise, expect new heavens, and a new earth, in which righteousness dwelleth. Therefore, beloved, as ye expect such things ^c, earnestly endeavour that ye may be found by him in peace, without spot, and blameless; and account the long-suffering of our Lord, salvation ^d: even as our beloved brother Paul hath also written to you, according to the wisdom given to him; as also in all *his* epistles, speaking in them of these things: in which are some things hard to be understood, which the unteachable and unstable torture, as *they do* also other Scriptures, to their own destruction. Since therefore, beloved, ye fore-know *these things*, be upon your guard, that ye may not fall from your own steadfastness, being carried

^z *i. e.* All this visible creation, all the works of nature and art which now engross your thoughts.

^a ποταπους δει υπαρχειν υμας εν αγiais αναστροφαις και ευσεβειας. I think I have rendered this passage, as well as v. 10, closer to the original than the *v. Tr.* at least, the sense is made plainer.

^b *i. e.* Desiring with our ardent wishes, and daily prayers,

that the *kingdom* of God may come.

^c *viz.* The awful and important scenes I have been describing.

^d *q. d.* This seeming delay of our Lord's coming does not proceed from any defect of power, or forgetfulness of his promise; but from his forbearance and gracious desire to promote the salvation of men, by giving them time to repent, &c.

carried away with the error of the wicked: But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever ! Amen.

The First general Epistle of J O H N.

St. J O H N, the Evangelist, is said to have written this Epistle in his extreme old age ; but it is uncertain to whom it was addressed. The design of it seems to be, To demonstrate the vanity of Faith separate from morality ; to soothe and refine the warm and impetuous tempers of those Christians to whom he writes, into that amiable love and benevolence which shone so conspicuously in himself ; and to guard them against the snares and efforts of antichrist, and other seducers of the same stamp. As for the date of this Epistle, it cannot be determined with any exactness: Some conclude (from chap. II. 18, and IV. 1, compared with Mat. XXIV. 24.) that it was written a little before the destruction of Jerusalem : But others, among whom is the learned Doctor Mill, fix the date of it to A. D. 91, or 92.

CHAP.
I.

THAT which was from the beginning ^a,
that which we have heard, that which
we have seen with our own eyes, that which we
have

^a viz. Of the Gospel-declaration ; and indeed from the beginning of the world, and previous to the creation.

have attentively looked upon ^b, and our hands
 have handled of the WORD ^c of life;—the 2
 life ^d was even manifested; and we saw *it*, and
 we bear testimony, and declare to you that eter-
 nal life which was with the Father ^e, and was
 manifested to us;—that which we have seen and 3
 heard, we declare to you, that ye also may have
 communion with us ^f; and our communion *is*
 even with the Father, and with his son Jesus
 Christ: And we write these things to you, that 4
 your joy may be fulfilled. This then is the 5
 declaration which we have heard from him, and
 declare to you, That God is light ^g; and in him
 there is no darkness at all. If we say that we 6
 have communion with him, and walk in dark-
 ness ^h, we lie, and do not perform the truth:
 but if we walk in the light, as He himself is in 7
 the light, we have communion ⁱ with one ano-
 ther; and the blood of Jesus Christ, his Son,
 cleanseth us from all sin. If we say that we have 8
 no

^b ὁ θεσπασμεθα, which we have
 beheld with a kind of delight
 and admiration, as a pleasing
 and uncommon object. *Hinc*
θεσπαστον, spectaculum.

^c Compare chap. I. v. 1. &
seq. of St. John's Gospel.

^d viz. Jesus, who is the living
 WORD, and confers everlasting
 life on men, appeared in the
 flesh. This verse is in a kind
 of parenthesis, and v. 3. con-
 cludes the sentence begun in
 v. 1.

^e From the beginning, and

was in these latter days mani-
 fested to us.

^f That ye might also partake
 of that dignity and felicity to
 which we, by Divine grace, are
 exalted.

^g i. e. Consummate knowledge,
 and unclouded holiness; and is
 not obscured by the least spot of
 ignorance or sin.

^h i. e. Go on in trespasses and
 sins, which is as contrary to his
 nature, as *light* is to *darkness*.

ⁱ With him, and *with one*
another in him,

no sin, we deceive ourselves, and the truth is not in us : if we confess our sins, He is faithful and just^k so as to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us^l.

CHAP. II. **M**Y dear children^m! I write these things to you, that ye may not sin; and if any one commit sin, we have an Advocate with the Father, Jesus Christ the righteous: ⁿ even He himself is the propitiation for our sins; and not for ours only, but also for *those* of the whole world^o. And by this we are assured that we know him, viz. if we keep his commandments. He that saith, I know him, and doth not keep his commandments, is a liar; and the truth is not in him; but whoever keepeth his word, in him the love of God is truly perfected; by this we know that we are in him. He that saith he

^k In consideration of his engagements to our great SURETY, and to us by him.

^l *i. e.* The Gospel has never been cordially received by us, nor produced its genuine effects on our hearts.

^m *τεκνία*, literally *little children*: but such diminutive words are well known to be used for expressions of tenderness and affection; and they come with singular propriety from the mouth of the beloved disciple, in his extreme old age.

ⁿ *καὶ αὐτός*. He is not only

our *advocate* to plead our cause, but was himself the propitiatory sacrifice which reconciled us to God.

^o Some conclude from hence that the merit of Christ's death shall extend not only to believers, but also to virtuous heathens: And I do not see that Christianity can receive any prejudice from such a benevolent supposition in favour of *virtuous* men, who have no opportunity of attaining to the knowledge of Christ, the Saviour of the world.

he abideth in him, ought himself so to walk, even as He walked. Brethren, I do not write a new commandment to you, but an old commandment which ye had from the beginning : The old commandment is the word, which ye have heard from the beginning. Again, a new commandment I write to you, which is true in him^p and in you ; because the darkness^q is passed away, and the light which is true^r now shineth. He who saith that he is in the light, and hateth his brother, is in the darkness even until now. He, who loveth his brother, abideth in the light ; and there is no cause of stumbling^s in him. But he, who hateth his brother, is in darkness ; and he walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes. I write to you, dear children, because your sins are forgiven you through his name.

I Write to you, fathers, because ye have known Him who *is* from the beginning. I write to you, young men, because ye have overcome the evil

^p *i. e.* With regard to *Christ*, and you *Christians* ; for he has laid us under new engagements to observe it as the characteristic of his disciples ; though the command of *mutual love* might, in some respect, be called an *old precept*, as it was founded in *nature*, and recommended by the law of Moses.

^q *i. e.* The dark ages of heathenism, and the twilight of the Jewish dispensation, are passed

away ; and as the glorious light of the Gospel now shines, we must act agreeably to our superior knowledge and advantages.

^r *το φως το αιωνιον* is more emphatical than *the true light*. ~ *Tr.*

^s *i. e.* Such a benevolent disposition will secure him from giving any just cause of offence, *σκανδαλον*. See note on *Mat. V. 29*.

evil one. I write to you, little children ^t; be-
 14 cause ye have known the Father. I have writ-
 ten to you, fathers, because ye have known him
 who *is* from the beginning. I have written to
 you, young men, because ye are strong, and the
 word of God abideth in you, and ye have over-
 15 come the evil one. Love not the world, nor the
 things *which are* in the world: If any one love
 the world, the love of the Father is not in him;
 16 for all that *is* in the world, *viz.* the lust of the
 flesh ^u, and the lust of the eyes, and the pride
 of life, is not of the Father, but of the world.
 17 And the world passeth away, and its concupi-
 scence: but he that doeth the will of God re-
 18 maineth for ever ^x. My children, it is the last
 time ^y: and as ye have heard that the antichrist
 is to come, there are even now many antichrists;
 19 hence we know that it is the last time. They
 went out from among us, but they were not of
 us ^z; for if they had been of us, they would
 doubtless have continued with us: but *this hap-*
pened, that they might be made manifest, that
 they

^t *i. e.* Those who are either young in years, or lately converted to Christianity. The word *παιδια* in *v.* 1, 12, may signify Christians in general; but *παιδια* is used in this place. See note on *v.* 1.

^u *i. e.* Sensual pleasures, insatiable desire of wealth, and ambitious pursuits.

^x Will exist for ever in an unchangeable state of felicity, when this world, and every thing that is *desirable* in it will

vanish away, like a momentary vision.

^y Probably the last age of the Jewish church and commonwealth, the period in which our Lord foretold the rise of false Christs; or it may denote the last age or dispensation that God was to give to the world.

^z They were not of the number of true Christians, though they associated with us for some time.

^a *i. e.*

they all ^a are not of us. But ye have an unction 20
 from the Holy One ^b; and ye know all things.
 I have not written ^c to you because ye do not 21
 know the truth; but because ye know it, and
 because every falshood is not of the truth. Who 22
 is a liar, but he that denieth that Jesus is the
 Messiah? This is antichrist who denieth the Fa-
 ther and the Son. Whoever denieth the Son, 23
 he hath not the Father ^d: He, who acknow-
 ledgeth the Son, hath the Father also. There- 24
 fore, as for you, let that which ye have heard
 from the beginning remain in you. If that
 which ye have heard from the beginning re-
 maineth in you, ye also shall remain ^e in the
 Son and the Father. And this is the promise 25
 that He himself hath made to us, *viz.* the life
 eternal. These things I have written to you 26
 concerning those who seduce you. And as for 27
 you, the unction ^f which ye have received from
 him abideth in you; and ye have no necessity,
 that any one should teach you: but as this
 unction

^a *i. e.* That all who join with us in external forms are not of our religion in reality.

^b *i. e.* The Spirit of truth and holiness, which Christ, the Holy One of God, hath poured forth upon you in a miraculous manner, to guide you into all truth; so that you have an experimental knowledge of *all things* relating to Christianity.

^c *viz.* At large; but have only given you these short hints.

^d This clause is printed in *Italics* in the *v. Tr.* as a dubious

passage; but as I find it in the *Alex. MS.* &c. I have not distinguished it from the context. Our Translators were less scrupulous in admitting chap. V. 7. into the text, which is not to be found in any Greek MS.

^e *i. e.* In your present state of blessed union with the Father and the Son.

^f *i. e.* The Spirit which is poured out upon you in a miraculous manner. See note on *v.* 20.

unction instructeth you concerning all things,
and is true, and is no falshood; even as that
28 hath taught you, abide in him^s. And now,
my dear children, abide in him; that when He
shall appear, we may have confidence, and may
not be confounded before him, at his coming.
29 Since ye know that He is righteous, ye know
that every one who doeth righteousness is born
of him^h.

CHAP. III. **B**Ehold what loveⁱ the Father hath bestowed
upon us, that we should be called the chil-
dren^k of God! The reason why the world doth
not know^l us, *is* because it knew not him.
2 Beloved, we are now the children of God; and
it doth not yet appear what we shall be^m: but
we know that, when He shall appear, we shall
be like Him; for we shall see him as He is.
3 And every one who hath this hope in himⁿ,
purifieth

^s *viz.* In *Christ*, to whom,
by that Spirit, you are vitally
united.

^h The production of righte-
ousness in the soul argues a
Divine agency on the mind;
therefore, he that practises vir-
tue is, as it were, regenerated,
or born of God.

ⁱ How immense, how incon-
ceivable, and condescending!

^k *Sons, v. Tr.* but the ori-
ginal word is *τεκνα*, not *υιοι*.

^l *i. e.* They do not acknow-
ledge us as such, because they
neither knew, nor acknowledg-

ed the eternal Son, through
whom we have received the
adoption.

^m In our present state we are
not capable of forming an ade-
quate idea of our future selves,
or of the glorious scenes that
will present themselves to our
view hereafter: But we shall
see our Saviour arrayed in all
his glories, and our frail bodies
will be transformed into the
likeness of his glorified body.

ⁿ Every one on whom this
animating hope hath a proper
influence, will endeavour to imi-
tate

purifieth himself, even as He is pure. Every
 one who practiseth sin^o, transgresseth also the
 law; sin being a violation of the law. And
 ye know that He^p was manifested to take away
 our sins; and there is no sin in him. Every one
 who abideth in him, sinneth not^o; and every one
 who sinneth, hath not seen him nor known him.
 My dear children, let no one deceive you: he
 that practiseth^r righteousness is righteous, even
 as He himself is righteous. He who practiseth
 sin is of the devil; for the devil sinneth from
 the beginning: whereas the Son of God was
 manifested, that he might destroy the works of
 the devil. Every one who is born of God doth
 not practise sin, because his seed remaineth in
 him; and he cannot^s sin, because he is born of
 God.

tate his purity and holiness, *without which no man shall see the Lord.*

^o ποιων ἀμαρτιαν must mean a person who presumptuously continueth in the practice of sin. See the following notes.

^p viz. Christ, who came into the world to atone for our sins.

^q Whoever is a true disciple of Christ will not allow himself the practice of any habitual sin, which is odious in the sight of God; therefore whoever knowingly and presumptuously continues in sin, is not a real Christian. It seems absolutely necessary to explain the words with this limitation, to reconcile this assertion to other passages of Scripture (See James

III. 2.), and even to this Epistle chap. I. 8—10. Some indeed in our days are so vain and ignorant, as to boast of a sinless perfection; while others, evidently their superiors in the school of Christianity, plainly discern and lament their failings and imperfections.

^r ποιων την δικαιοσυνην. It must be the continued practice, and not a transient act, of righteousness that constitutes a truly righteous man.

^s i. e. Cannot continue in the practice of sin, while the principle of Divine grace operates in him; so that it is hardly possible that he should run into the same excess of wickedness, as the unconverted and profane.

- 10 God. In this are manifest the children of God,
and the children of the devil: every one who
doth not practise righteousness, is not of God,
11 and he that loveth not his brother^t. For this
is the message which you heard from the begin-
12 ning^u, that we should love one another. Not act-
ing as Cain, *who* was of the evil one, and slew his
brother: and why did he slay him?—Because
his own works were evil, but those of his bro-
13 ther righteous. Wonder not *then*, my brethren,
14 if the world hate you^x. We know that we have
passed over from death to life, because we love
the brethren^y. He that loveth not *his* brother
15 abideth in death. Every one who hateth his
brother^z is a murderer; and ye know, that no
16 murderer hath eternal life abiding in him. By
this we have known love^a, since He hath laid
down his life for us: and we ought to lay down
17 *our* lives for the brethren. Whoever then hath
the

^t Is likewise not of God; since a great part of righteousness consisteth in brotherly love.

^u Of the publication of the Gospel of Christ, who frequently inculcated this precept, and recommended it as the peculiar badge of his followers.

^x Since the deeds of the world, like Cain's actions, are wicked; and yours, like those of Abel, righteous and attractive of their notice and envy.

^y Our unfeigned love of one another, is a proof that we are translated from the gloomy ter-

ritories of sin and *death*, to the region of eternal life and glory.

^z *viz.* With malice and rancour, so as to injure him when he can do it with impunity, is intentionally a murderer.

^a *i. e.* What *love* is in its utmost extent, by our Saviour's laying down his life for us, out of his unbounded love to mankind. Several copies read *αυτου*, and some *θεου*, after *αγαπην*; but I have followed the *Alex. MS.* which has neither the one nor the other. Compare chap. IV. v. 1c.

^b *i. e.*

the good things of the world, and seeth his brother in necessity, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My dear children, let us not love in word or in tongue, but in deed and in truth. And by this we know that we are of the truth, and ^b shall assure our hearts before him: for if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart doth not condemn us, *then* have we confidence ^c towards God; and whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight. And this is his ^d commandment, That we should believe in the name of his Son Jesus Christ; and love one another, as He gave us in charge. And he who keepeth his commandments remaineth in him, and He in that person. And by this we know that he abideth in us, *viz.* by the Spirit which He hath given us.

BEloved, do not believe every spirit, but make ^{C_{HAP.}} trial of the spirits whether they be of God; ^{IV.} for many false prophets ^e are gone forth into the world. By this ye know the Spirit of God: Every spirit which confesseth Jesus Christ, who is

^b *i. e.* Shall satisfy our consciences when we approach God in the exercises of Devotion.

^c And *freedom of speech*, *παρρησιαν*, in our addresses to him.

^d *i. e.* His great and principal

command, *viz.* to believe in Christ, and to love one another, as he enjoined us.

^e Who pretend to be inspired by the Spirit of God, and boast of a divine mission.

^f *Thae*

- 3 is come^f in the flesh, is of God. And every spirit that doth not confess Jesus Christ, who is come in the flesh, is not of God: And this is the *spirit* of antichrist, concerning whom ye have heard that he is coming; and he is now
4 already in the world. Ye are of God, *my* dear children, and have overcome them; because He that is in you, is greater^g than he that
5 is in the world. They are of the world; therefore they speak of the world, and the world
6 heareth them. We are of God: He who knoweth God heareth us; he that is not of God doth not hear us: ^h By this we know the Spirit of
7 truth, and the spirit of error. Beloved, let us love one another! for love is of Godⁱ; and every one who loveth is born^k of God, and knoweth
8 God: He that loveth not, hath not known God;
9 for GOD IS LOVE. In this the love of God was mani-

^f That Jesus Christ is come, &c. *v. Tr.* But Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθότα may very well be rendered, *Jesus Christ who is come in the flesh*, and the context requires it; for the bare confession of Christ's incarnation would not have been sufficient to distinguish impostors from true Christians. To *confess Christ* is to yield him a consistent homage, by speaking and acting agreeably to the Christian profession.

^g *i. e.* The Spirit of truth, and of God, is more powerful than the spirit of antichrist, error, and delusion, which is in the world; and therefore he has

empowered you to triumph over impostors, &c.

^h By this we may easily distinguish the spirit of *truth* from the spirit of *error*, *viz.* the former receives, and the latter rejects the Gospel, which we preach in its genuine purity.

ⁱ It is said that *St. John*, when in his extreme old age he was incapable of preaching, used to be conveyed to the Church at Ephesus, and there to repeat this one sentence to the people, *Dear children, love one another!*

^k By his regenerating and reforming grace.

^l Though

manifested towards us, that God sent his only-begotten Son into the world, that we might live through him. In this is love, not that we loved 10 God, but that He loved us, and sent his Son to be the propitiation for our sins. Beloved, if God 11 so loved us, we also ought to love one another. No man hath ever seen God ¹: If we love one 12 another, God dwelleth in us, and his love is perfected in us. By this we know that we abide 13 in him; and He in us, because He hath given us of his Spirit.

And we have seen and do testify, that the 14 Father hath sent the Son *to be* the Saviour of the world. Whoever shall confess ^m that Jesus is 15 the Son of God, God dwelleth in him, and he in God. And we have known and believed the 16 love which God hath for us. God is love; and he that abideth in love, dwelleth in God, and God in him ⁿ.

In this our love is perfected that we may 17 have boldness in the day of judgement; since^o, as He is, so are we in this world. There is no 18 fear

¹ Though God is invisible, yet we may feel his Divine influence on our hearts, if we love one another; for his benign Spirit dwells in the benevolent and good.

^m In the primitive times the profession of Christianity was attended with great and imminent danger; so that none would make a public confession of their faith in Christ, but such

as were his true disciples: The rest apostatized when put to the trial.

ⁿ Compare *John* XVII. 22, 23.

^o Since we resemble the God of love, as far as our condition in this world will admit; which will give us courage and confidence in the day of judgement.

fear in love ^p, but perfect love casteth out fear ;
 because fear hath torment : therefore he that
 19 feareth is not perfected in love. We love him,
 20 because He first loved us. If any one say, I
 love God, and hateth his brother, he is a liar ;
 for he who loveth not his brother ^q, whom he
 hath seen, how can he love God, whom he hath
 21 not seen ? And we have this commandment from
 him, That he who loveth God, love his brother
 also.

CHAP. V. **W** Hsoever believeth ^r that Jesus is the Messiah,
 is born of God : and every one who loveth
 him who begat, loveth him also who is be-
 2 gotten by him. By this we know that we love
 the children of God, *viz.* if we love God, and
 3 keep his commandments ^s. For this is the love
 of God, that we keep his commandments ; and
 4 his commandments are not grievous ^t. For
 what-

^p *i. e.* If we love God with
 a filial affection, we shall be ex-
 empt from abject and servile
 fear, either of punishments from
 God, or of persecution from
 men.

^q *i. e.* Man is created in the
 image of God, and constituted
 the object of our benevolence
 by Christ, instead of himself ;
 since our *goodness cannot extend*
to him, who is invisible, su-
premely happy, and all-suffi-
cient.

^r *i. e.* So as to have his heart
 duly affected with that belief ;
 otherwise his faith does not de-

serve the name.

^s If we love one another in
 obedience to the Divine com-
 mand, we shall pay an uniform
 regard to the rest of his com-
 mandments ; but if we are at en-
 mity with God, and do not obey
 his precepts, our benevolence
 to men is a mere natural im-
 pulse, and the effect of con-
 sultation.

^t To a mind influenced by
 the love of God, nothing he
 commands can appear hard or
 burdensome : indeed, his service
 is perfect freedom.

^u The

whatever is born of God overcometh the world; and this is the victory which overcometh the world,——our faith. Who is he that overcometh the world, but he who believeth that Jesus is the Son of God ^u?

This is He that came by water, and blood, and the Spirit^x, viz. Jesus Christ; not by water only, but by water and the Spirit. And the Spirit is that which testifieth, because the Spirit is truth. [*For there are three who bear testimony in heaven, the Father, the Word, and the Holy Spirit: and these three are one.*] And there are three that bear testimony *on earth*^y, the spirit, and the water, and the blood^z: and these three agree in one. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which he hath witnessed concerning

^u The consideration of what the Son of God has done for him, to make him for ever happy, will enable a man to triumph over this world, and to despise all its transient glories.

^x I follow the *Alexandrian MS.* which reads αἵματι [καὶ πνεύματι] in this place; and has πνεύματι instead of αἵματι in the end of this sentence. As for v. 7. it is omitted in that, and all the Greek MSS. before the 16th century; nor is it to be found in any of the ancient versions, except the Latin, from which the *Complutensians* translated it into Greek, and in-

serted it into their Bible. I have therefore distinguished it by the Italic character, and included it in crotchets, as it is presumed to be an interpolation.

^y ἐν τῇ γῇ is not in the *Alex. MS.* I have therefore put the words *on earth* in Italics. They seem to be interpolated in consequence of that of v. 7. See the last note.

^z viz. The *Spirit* sent down from heaven, in its sanctifying and miraculous influences; the *water* of baptism; and the representation continually made of the *blood* of Christ in the sacramental wine.

10 cerning his Son. He who believeth on the Son
of God, hath the testimony in himself: he that
believeth not God, hath made him a liar^a; be-
cause he doth not believe the testimony which
11 God hath given concerning his Son. And this
is the testimony: That God hath given to us
12 eternal life; and this life is in his Son. He,
who hath the Son^b, hath life; and he that hath
not the Son of God, hath not life.

13 **T**Hese things have I written to you who be-
lieve on the name of the Son of God, that
ye may know that ye have eternal life, and that
ye may believe^c on the name of the Son of God.
14 And this is the confidence^d which we have in
him, that if we ask any thing according to his
will, He heareth us: And if we know that He
15 heareth us *in* whatever we ask, we know that
we *shall* have the petitions which we have asked
16 of him. If any one see his brother commit a sin
which is not unto death^e, he shall ask; and
He^f will give him life for those who sin not
unto

^a *i. e.* He charges the God
of truth with attesting the most
notorious falsehood by prophe-
cies, miraculous interpositions,
&c.

^b *i. e.* He that hath an interest
in him, by a lively and opera-
tive faith, hath a title to eternal
life and glory.

^c That ye may *continue* to be-
lieve, without apostatizing or
wavering.

^d Or the *freedom of address*,
παρρησία, with regard to our
great Intercessor at God's right
hand.

^e Probably, any sin which our
Lord hath not declared unpardonable in the Gospel.

^f *viz.* God, through the in-
tercession of Christ, will grant
his request, if his brother re-
pent.

unto death. There is a sin unto death^e: I do not say that he shall pray concerning that. Every unrighteousness is sin; but there is a sin not unto death. We know that whoever is born of God, doth not sin^h; but he who is born of God keepeth himself, and the evil one doth not touchⁱ him. We know that we are of God, and the whole world^k lieth in wickedness. But we know that the Son of God is come, and hath given us an understanding, that we may know him who is true; and we are in him who is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. My dear children, keep yourselves from idols. Amen.

^e I think that the Apostle here means *Apostacy* from the Christian faith, attended with the aggravating circumstances of blaspheming the operations of the Spirit of God, and ascribing them to the devil.

^h *i. e.* Committeth not this terrible sin unto death. See

the last note.

ⁱ *i. e.* Dares not approach him, to tempt him to commit such a heinous sin.

^k *i. e.* The unconverted world lies, as it were, at the mercy of the evil one, [*κεῖται ἐν τῷ πονηρῷ*] and are led captive by him at his will.

The Second Epistle of J O H N.

The Second and Third Epistles of St. John have been improperly stiled general or catholic; since they are inscribed to particular persons: the Second Epistle to a woman of distinction, whom the Apostle stiles the Elect Lady; the Third to Gaius, probably the Corinthian who is mentioned by St. Paul (Rom. XVI. 23.) as his

H h 2

host,

host, and celebrated for his hospitality to the Brethren. The date of these two Epistles depends in a great measure on that of the First, soon after which, both these are generally supposed to have been written.

THE Elder ^a to the elect Lady ^b and her children, whom I love in the truth (and not I only, but also all those who have been brought to the knowledge of the truth;) for the sake of the truth, which dwelleth in us, and shall be with us for ever: May grace, mercy, and peace be with you from God the Father, and from the Lord Jesus Christ the Son of the Father, in truth and love!

I rejoiced greatly, that I found *some* of thy children walking in truth, according to the commandment which we have received from the Father. And now I beseech thee, Lady, not as writing a new commandment to thee, but that which we had from the beginning ^c; That we may love one another. And this is love, that we walk according to his commandments. This is the commandment, as ye have heard from the beginning-

^a St. John conceals his name here as he does in his First Epistle; and when he mentions himself in his Gospel, he does it with singular modesty. See *John* XXI. 20, & *seq.* and note. He was probably well known about Ephesus by the name of *πρεσβυτερος* or the *Elder*.

^b *εκλεκτη κυρια*. This, it may

be presumed, was a Lady of distinction, and a pious mother. Some are of opinion that her name was either *Ecleſta* or *Kuria*.

^c *viz.* The beginning of our acquaintance with our Divine Master, whose religion breathes nothing but love and benevolence.

^d *viz.*

beginning, that ye should walk in it^d: For many
 deceivers are gone out into the world^e, who do
 not confess that Jesus Christ is come in the flesh.
 This is a deceiver and antichrist. Look to your-
 selves, that we may not lose the things which
 we have wrought^f, but that we receive a full
 reward. Every one who transgresseth, and con-
 tinueth not in the doctrine of Christ, hath not
 God^g: He that abideth in the doctrine of
 Christ, he hath both the Father and the Son.
 If any one come to you^h, and doth not bring
 this doctrine, receive him not into *your* house,
 nor bid him God speed: For he that wisheth
 him good success, is a partaker of his evil
 deeds.

Having many things to write to you, I would
 not do it with paper and inkⁱ; but I hope to
 come to you, and speak face to face, that our
 joy may be complete. The children of thy
 elect sister greet thee. Amen.

^d viz. That your conduct should be agreeable to the faith you professed, when you embraced the Gospel at first; so that I need not enlarge upon the principles of Christianity here.

^e This probably alludes to those heretics who affirmed that Christ did not assume a real body; but was only a phantasm or appearance.

^f i. e. The fruit of our la-

bours in preaching the Gospel to you.

^g Hath not an interest in God.

^h viz. In the character of a Teacher; do not patronize him, nor even wish him success in his corrupt proceedings, since that will shew an approbation of his doctrine, &c.

ⁱ i. e. I shall not write as large what I have farther to say.

The Third Epistle of J O H N.

T

 HE Elder to the beloved Gaius, whom
 2 I love in the truth. Beloved, I pray
 that, in every respect, thou mayest prosper,
 3 and be in health; as thy soul prospereth. For
 I greatly rejoiced when the brethren came and
 testified concerning thy truth, even as thou
 4 walkest in the truth^a. I have no greater joy,
 than to hear that my children walk in the truth.
 5 Beloved, thou doest faithfully whatever thou
 performest towards the brethren, and towards
 6 strangers; who have testified concerning thy
 love before the church; in bringing whom for-
 ward on their journey in a manner worthy of
 7 God, thou wilt do well: For they went out on
 account of his name, receiving nothing^b of the
 8 Gentiles. We ought therefore to receive^c such,
 that we may become co-operators in the truth.
 9 I have written to the church: but Diotrephes^d,
 who affecteth the pre-eminence among them,
 10 doth not receive us. Therefore, if I come, I

^a *i. e.* Thou dost not only profess the true faith, but adornest the Gospel by an exemplary behaviour.

^b *i. e.* Receiving nothing towards their subsistence from the Gentile converts.

^c *i. e.* Hospitably to entertain.

^d This person seems to have been some Jewish zealot, who had set himself at the head of a party, in opposition to the Apostles.

will

will animadvert upon his works which he doeth, prating against us with malicious words: and not content with this, he doth not receive the brethren himself, and hindereth those who would, and casteth *them* out of the church. Beloved, do not imitate that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God. Demetrius hath a character attested by all, and by the truth itself: yea, we also testify it; and ye know that our testimony is true. 11 12

I had many things to write, but I will not write *them* to thee with pen and ink: but I hope to see thee soon, and to speak face to face. Peace *be* to thee!—Our friends salute thee. Salute the friends by name. 13 14

The general Epistle of J U D E.

Jude, or Judas the Apostle, and brother of James the Less, describes in this Epistle the character of certain false teachers, and points out the severe judgements that were to come upon such seducers: he then cautions the Christians to whom he wrote, against listening to their suggestions, by which they endeavoured to pervert them from the faith of the Gospel. There is a remarkable similarity between this Epistle and part of the Second Epistle of Peter: it is therefore probable that both drew their cha-

raēters of false teachers from some ancient Jewish author; (See the note on 2 Peter II. 1.) and it is very possible that Jude might have the Epistle of Peter before him when he wrote. Hence it is generally supposed that this Epistle was written after the second of Peter, and, according to some, about A. D. 90; but others assign an earlier date to it.

JUDE, a servant of Jesus Christ, and brother of James, to those who are sanctified by God the Father, called and preserved in Jesus Christ: May mercy, and peace, and love, be multiplied to you.

Beloved, giving all diligence to write to you concerning the common salvation, I judged it necessary to write to you by way of exhortation, that ye would strive earnestly for the faith which was once delivered to the saints. For some men have insinuated themselves, who were before described of old ^a to this condemnation; impious men, turning the grace of our God into lasciviousness, and denying God the only sovereign, and our Lord Jesus Christ. I would therefore remind you, though ye once knew this, that the Lord, having saved the people out of the land

^a ἀπογεγραμμενός signifies *described and put upon record*, probably by the Jewish writer who seems to be cited in this and 2 Peter II. See the note in loc. Or *registered to this condemnation* by God's righteous

sentence denounced against such crimes, before these profane men appeared in the world. 'Before ordained,' *v. Tr.* may give a handle to impious men to attack the moral attributes of God.

^b Or

land of Egypt, did afterwards destroy those who
 did not believe: The angels also who did not
 keep their first state ^b, but left their own habi-
 tation ^c, He hath reserved in perpetual chains
 under darkness, unto the judgement of the great
 Day ^d: As Sodom and Gomorrah, and the cir-
 cumjacent cities in like manner with them,
 committing fornication, and going after strange
 flesh ^e, are set forth for an example, suffering
 the vengeance of eternal fire. So these dreamers
 also defile the flesh, despise government, and
 speak evil of dignities: Whereas Michael the
 archangel, when contending in dispute with
 the devil concerning the body of Moses ^f, did
 not presume to bring against him a railing ac-
 cusation, but said, 'The Lord rebuke thee!'
 But these blaspheme the things which they
 know ^g not; but what they know naturally, as
 irrational brutes, in these things they are cor-
 rupted ^h. Woe unto them! for they have pro-
 ceeded

^b Or their *proper principality* or rank, *τῆν ἀρχὴν*, aspiring to a higher place.

^c *i. e.* Their mansion in the regions of bliss and glory.

^d When they shall receive their final sentence.

^e *i. e.* Following unnatural and detestable lusts.

^f The most probable opinion concerning this obscure passage is, that Michael buried Moses in a private place, (See *Deut.* XXXIV. 6.) lest the devil, by discovering the place

where the remains of their great law-giver lay, should tempt the Jews to pay idolatrous honour to them: and when satan railed against him, and blasphemed, the archangel would not presume to answer, or condemn him, but calmly referred the matter to the day of judgement.

^g See the notes on 2 *Pet.* II. where the parallel texts are illustrated.

^h By the scandalous abuse of the animal gratifications.

ⁱ Their

ceeded in the way of Cain ; and have run on greedily after the error of Balaam's reward, and are perished ⁱ in the contradiction of Korah.

- ¹² These are spots in your feasts of love, feeding themselves without fear while they eat with you ; clouds without water, borne about by winds ; trees which bear no fruit to perfection ^k, barren, doubly dead, to be rooted up ; raging waves of the sea, foming out their own shame ; wandering stars ^l, for whom is reserved the blackness of darkness for ever. Now, even Enoch, the seventh from Adam, prophesied against these ^m, saying, ' Behold, the Lord ¹⁵ ' cometh with myriads of his holy ones, to ' execute judgement upon all, and to convict ' all the ungodly among them, of all their ' wicked deeds which they have impiously ' committed, and of all the harsh words which ' impious sinners have uttered against him.'
- ¹⁶ These are murmurers who find fault with their lot, walking according to their own lusts ; and their mouth speaketh extravagant things ; holding

ⁱ Their ruin is so inevitable, that they may be said to be *already destroyed*, as Korah was, for his impious revolt. See *Numb. XVI.*

^k φθινοπαρινα, ακαρπα, εκριζω-
θεντα. They not only bear no fruit to perfection, but are barren, quite void of vegetable life, and fit to be rooted up for fuel.

^l Or *planets*, αστερες, πλανηται,

which have a seeming irregularity in their motions. The Jews used to call their teachers *stars*. Compare *Rev. I. 16. II. 1.*

^m προφητευσε τούτοις. See *Blackwall's Sacr. Class. V. 1. p. 164.* This is a fragment of antediluvian history, preserved by oral tradition, or perhaps recorded by some ancient Jewish writer.

ⁿ From

holding persons in admiration for the sake of profit. But you, *my* beloved, remember the words which were heretofore spoken by the Apostles of our Lord Jesus Christ; for they have told you that, in the last time, there would be mockers waiking according to their own impious lusts.

These are they who separate themselvesⁿ; being sensual, not having the Spirit. But ye, beloved, edifying yourselves in your most holy faith, *and* praying in the Holy Spirit, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ, unto eternal life. And of some^o have compassion, making a difference: And save others with fear, snatching *them* out of the fire; hating even the garment which is spotted by the flesh.

Now to Him who is able to keep you from falling, and to present *you* blameless before the presence of his glory with exceeding joy; to the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and through all ages! Amen.

ⁿ From the church, as of a purer stamp, and more refined attainments, than others.

^o *viz* Of those who fall into error inadvertently; make a

distinction between them and others who are more deeply infected with the contagion of impurity, &c.

P R E F A C E to the Revelation of St. J O H N.

ST. JOHN the Evangelist, who is generally allowed to have been the writer of this prophecy, was banished to *Patmos**, an island in the Ægean Sea, in the reign of Domitian, where, as he himself informs us in chap. I. 9, these extraordinary visions, &c. were revealed to him. According to Eusebius, this happened in the last year of Domitian's reign, about *A. D.* 96; but some assign an earlier date to this book, and suppose it to have been written before the destruction of Jerusalem.

At the end of the magnificent description of our Saviour's appearance to John (chap. I. 11—17) he is ordered to *write the things which he saw, viz.* the glorious vision he then beheld; *the things which are, i. e.* the state of the churches at that time; and *the things which shall be hereafter, i. e.* the future state and condition of the church to the end of the world. Accordingly this Book may be divided into three parts:

The *first* contains the Introduction, or a Preface and Dedication to seven Asiatic churches, and

* Or *Pathmos* It was one of the islands called *Sporades* by the ancients; now *Imbros* in the *Archipelago*.

* Mr.

and an account of the glorious apparition of our Lord, &c. chap. I.

The *second* part consists of the Epistles, which our Lord commanded John to write to the seven churches in Asia, relating to their present circumstances, and the duties resulting from them, chap. II, III.

The *third* part describes the condition of the church and the Roman Empire, &c. in future times, (chap. IV. to the end of the Book.)

This Book begins with a sublime description of the Deity enthroned in glory, and surrounded with Angels and other awful Beings incessantly hymning his praise. Then a *sealed Book* is described, which is the volume of the Almighty's decrees, and is given to the Lamb, who only was worthy to open it; and on that account He is applauded by the whole celestial choir (chap. IV, V.) After this awful prelude, the Lamb is represented opening the seals of the Book, one after another; and with this scene the prophecy begins, which prefigures the principal events that were to befall the church in the following ages, until the consummation of all things.

I shall not pretend to explain the particulars of these prophecies, about which learned men differ greatly in their explications. However, the most eminent commentators * among Pro-

* viz. Mr. Mede, Dr. H. More, Vitringa, M. Jurieu, Dr. Cressner, M. Daubuz, Sir Isaac Newton, &c. See Pyle's Preface to his *Paraphrase on the Revelation*, whose words are here quoted.

testants are agreed as to the main purpose of
 this book, which is ‘ to confirm and illustrate
 ‘ what the former prophets had foretold con-
 ‘ cerning the great and prevailing corruptions,
 ‘ which would be introduced into the church
 ‘ of God; the oppressions it was to undergo
 ‘ from the authors and abettors of those cor-
 ‘ ruptions; the full deliverance the church
 ‘ would at last receive from them; and the
 ‘ complete reformation of it, and the establish-
 ‘ ment of Christ’s kingdom in the world, after
 ‘ the destruction of these tyrannic and persecut-
 ‘ ing Powers.’ They are likewise unanimously of
 opinion, ‘ That the idolatrous corruption and
 ‘ oppressive powers in religious matters, pre-
 ‘ dicted by the ancient prophets, and particu-
 ‘ larly by Daniel, to prevail *in the latter days*,
 ‘ *i. e.* under the Gospel dispensation; that the
 ‘ great *apostacy* or *falling away*, the *man of sin*,
 ‘ the *wicked one*, the *doctrines of devils*, *i. e.* of
 ‘ demons, saints, &c. the *seducing spirits speak-*
 ‘ *ing lies in hypocrisy*, *forbidding to marry*, and
 ‘ *abstaining* superstitiously from meats (2 Thess.
 ‘ XI. 1—12. 1 Tim. IV. 1, 2, 3.) the great
 ‘ antichrist foretold in 1 John IV. 1—3, and
 ‘ characterized in this Book by the *second beast*,
 ‘ the *whore*, the *false prophet*, &c. that all these,
 ‘ I say, were designed by the spirit of prophecy,
 ‘ as plain descriptions of, and are remarkably
 ‘ accomplished in, the Pope, the Court, and the
 ‘ Church of ROME: That the warnings and
 ‘ exhortations, the promises and dreadful threat-
 ‘ enings, denounced in this prophecy, are de-
 signed

‘ signed as preservatives for Christians against
 ‘ the snares, allurements, and temptations of that
 ‘ deceitful and corrupt Power which *seats itself*
 ‘ *in the temple of God, and exalts itself above all*
 ‘ *that is called God*: And finally, that the judge-
 ‘ ments and destruction of this same oppressive
 ‘ Power, pronounced by the sacred writers in
 ‘ the Old and New Testament, are to be ac-
 ‘ complished, first, by the full *Reformation* of
 ‘ the Christian Church, and by its peace and
 ‘ glory upon earth ; and, after that, by the
 ‘ general *Judgement* of the world, at the Second
 ‘ coming, and glorious appearance of Jesus
 ‘ Christ.’ This is the doctrine and interpretation
 of Protestants ; which the impartial reader, on
 a perusal of this Book of Revelation, and com-
 paring the events which have gradually opened
 the prophecy hitherto, will find to be just, and
 agreeable to the rules of sound criticism.

The Revelation of JOHN the Divine.

- CHAP. **T**HE Revelation of Jesus Christ, which
1. God gave to him, to shew to his servants things which must shortly come to pass ; and sending by his angel, He signified *it* to his
 - 2 servant John, who testified the word of God, and the testimony of Jesus Christ, and all the
 - 3 things which he saw. Blessed *is* he that readeth, and they who hear the words of this prophecy, and observe the things which are written in it ; for the time ^a is near.
 - 4 John to the seven churches which are in Asia : Grace and peace *be* to you, from Him who is, and who WAS, and who is TO COME ; and from the seven spirits who are before his
 - 5 throne ; and from Jesus Christ, the faithful witness, the first-born from the dead, and the Ruler of the kings of the earth : To him who hath loved us, and washed us from our sins in
 - 6 his own blood, and hath made us kings^b and priests to God, even his Father ; to him *be* glory and dominion for ever and ever ! Amen.

Behold,

^a *i. e.* The time of the accomplishment of this prophecy.

^b Since we are to reign with

Christ in eternal glory, and to worship before him in his heavenly temple.

^c With

Behold, He cometh with ^c clouds ! and every eye shall see him, even they who pierced him : and all the tribes of the earth ^d shall lament because of him. Even so, Amen ! I am the Alpha and the Omega, the beginning and the end, saith the Lord, who is, and who was, and who is to come, the Almighty.

I John, who am both your brother and a partaker in tribulation, and in the kingdom and patience of Jesus Christ, was in the island called Patmos, on account of the word of God, and the testimony of Jesus Christ. I was in the spirit on the Lord's day ; and I heard behind me a great voice, like the *sound* of a trumpet, saying, ' I am the Alpha and the Omega, the first and the last : and what thou seest, write in a book, and send to the seven churches which are in Asia ; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.' And I turned about to see the voice ^e that spoke to me ; and being turned, I saw seven golden lamps ^f ; and in the midst of the seven lamps, one like the Son of man, clothed in a long robe, and girded about the breast with a golden girdle ;

^c With myriads of angels, who will surround him like radiant clouds. Compare *Lieb.* XII. 1.

^d *i. e.* All these who rejected his government, and opposed his Gospel, shall then bewail their fatal errors, &c.

^e *i. e.* The person whose voice I heard speaking behind me.

^f *i. e.* Seven burning lamps on their golden stands ; for *λυχνίας* includes both. See chap. IV. 5.

- 14 die^s: his head, even *his* hairs,^h were white like
 wool, as white as snow; and his eyes were as a
 15 flame of fireⁱ, and his feet like fine brass, as if
 they glowed in a furnace; and his voice as the
 16 sound of many waters. And he had in his right
 hand seven stars; and out of his mouth went a
 sharp two-edged sword; and his countenance
 17 was as the sun shining in its strength^k. And
 when I saw him, I fell down at his feet, as dead.
 And he laid his right hand upon me, saying to
 me, 'Fear not; I am the first and the last:
 18 ' *I am* he who liveth, and was dead; and be-
 hold, I am living for ever and ever, Amen;
 ' and I have the keys of the invisible world^l,
 19 ' and of death. Write the things which thou
 ' hast seen, and the things which are, and the
 20 ' things which shall be hereafter; the mystery
 ' of the seven stars which thou didest see in my
 ' right hand, and the seven golden lamps. The
 ' seven stars are the angels of the seven churches;
 ' and the seven lamps which thou didest see, are
 ' the seven churches.'

CHAP. II. **T**O the angel of the church of Ephesus
 write: 'These things saith He who hold-
 ' eth the seven stars in his right hand, who
 ' walketh

^z This alludes to the sacerdotal garments, worn in the temple.

^h Which adorned his head were white and curling like wool; nay, as white as snow.

Compare Dan. VII. 9.

ⁱ *i. e.* Vivid and piercing.

^k *i. e.* In its meridian blaze, unclouded, and in all its vigour.

^l *του αδου*, not *της γειρας*, or the place of torments.

^m Thou

‘ walketh in the midst of the seven golden
 ‘ lamps ; I know thy works, and thy labour, 2
 ‘ and thy patience, and that thou canst not bear
 ‘ those who are evil ; and thou hast tried those
 ‘ who say they are Apostles, and are not, and
 ‘ hast found them liars : And thou hast borne, 3
 ‘ and hast patience ; and for the sake of my
 ‘ name thou hast laboured, and hast not been
 ‘ wearied out. Nevertheless, I have *somewhat* 4
 ‘ against thee, because thou hast deserted thy
 ‘ first love ^m. Remember therefore from whence 5
 ‘ thou art fallen ; and repent, and do the first
 ‘ works : if not, I will come to thee quickly,
 ‘ and will remove thy lamp out of its place,
 ‘ unless thou repent. But this thou hast ⁿ, that 6
 ‘ thou hatest the deeds of the Nicolaitans,
 ‘ which I also hate. Let him who hath an ear, 7
 ‘ hear what the Spirit saith to the churches : To
 ‘ him that overcometh ^o, will I give to eat of
 ‘ the tree of life which is in the midst of the
 ‘ paradise of God.’

And to the angel of the church of Smyrna 8
 write : ‘ These things saith the First and the
 ‘ Last,

^m Thou (*i. e.* the church of Ephesus) hast abated of thy former zeal for my religion. Though these Epistles are addressed to the *Angels*, or those who presided over the churches, they are designed for the churches themselves.

ⁿ *i. e.* Thou hast this merit still, that thou abhorrest the practice of the Nicolaitans. These Heretics asserted the lawfulness

of *lewdness* and *idolatrous sacrifices*, esteeming them things indifferent in their own nature ; and their deeds were agreeable to their impure principles. See chap. II. 14.

^o *i. e.* Who conquers the difficulties and oppositions which lie in the way of his duty, and triumphs over his spiritual enemies.

- 9 ' Last, who was dead, and is alive; I know
 ' thy works, and *thy* tribulation, and poverty,
 ' (but thou art rich) and the blasphemy of those
 ' who say they are Jews^p, and are not; but *are*
 10 ' the synagogue of Satan. Fear none of those
 ' things which thou art to suffer. Behold,
 ' the ^q devil will throw some of you into prison,
 ' that ye may be tried; and ye shall have tri-
 ' bulation ten days. Be thou faithful unto
 ' death, and I will give thee the crown of
 11 ' life. He that hath an ear, let him hear what
 ' the Spirit saith to the churches: He who
 ' overcometh shall not be injured by the second
 ' death.'

- 12 And to the angel of the church which is in
 Pergamos write: ' These things saith He who
 13 ' hath the sharp two-edged sword; I know
 ' thy works, and where thou dwellest, *even*
 ' where the throne of Satan *is*: and thou hold-
 ' est fast my name; and hast not denied my
 ' faith, even in those days in which Antipas
 ' *was* my faithful martyr, who was slain among
 14 ' you, where Satan dwelleth. However, I have
 ' some few things against thee, *viz.* that thou
 ' hast there those who maintain the doctrine of
 ' Balaam^r, who taught Balak to cast a stum-
 ' bling-

^p *i. e.* God's people, Jews
 indeed. Compare *Rom.* II,
 28, 29.

^q *διεβολος*, *i. e.* The great
accuser of mankind by means
 of false accusers, his instruments
 in the synagogue, mentioned

above.

^r *Balaam* has the same sig-
 nification in Hebrew as *Nicolaus*
 in Greek; and both denote
conquerors of the people, whom
 they both seduced.

' bling-block before the children of Israel, that
 ' they might eat things sacrificed to idols, and
 ' commit fornication. Thou hast also those 15
 ' who maintain the doctrine of the Nicolaitans,
 ' which I hate. Repent; if not, I will come 16
 ' to thee quickly, and will fight against them
 ' with the sword of my mouth. He that hath 17
 ' an ear, let him hear what the Spirit saith
 ' to the churches: To him that overcometh I
 ' will give to eat of the hidden manna; and I
 ' will give him a white stone^s, and on the stone
 ' a new name written, which no man knoweth,
 ' except he who receiveth it.'

And to the angel of the church in Thyatira 18
 write: ' These things saith the Son of God,
 ' who hath his eyes as a flame of fire, and his
 ' feet like fine brags; I know thy works, and 19
 ' love, and service, and faith, and thy patience;
 ' and *as to* thy works, even the last *are* more^t
 ' than the first. However, I have some few 20
 ' things against thee, because thou permittest
 ' that woman Jezebel, who calleth herself a pro-
 ' phetess, to teach and to seduce my servants
 ' to commit fornication, and to eat things
 ' sacrificed to idols. And I gave her time to 21
 ' repent of her fornication; and she repented
 ' not. Behold, I will cast her into a bed, and 22
 ' those

^s It is well known that, of *condemnation*.
 among the Greeks, a *white* ^t *i. e.* Greater and better, by
stone was a token of *absolution* thy daily improvement in good-
 from the crime laid to a per- ness.
 son's charge; and a *black stone*

- ' those who commit adultery with her into great
 ' tribulation, unless they repent of their works.
 23 ' And I will slay her children with death ; and
 ' all the churches shall know that I am He who
 ' searcheth the reins and the hearts : and I will
 ' render to every one of you according to your
 24 ' works. But I say to you, even to the rest
 ' who are in Thyatira, As many as do not
 ' hold this doctrine, and who have not known
 ' the depths of Satan, as they speak ; I will
 25 ' lay upon you no other burden : Nevertheless,
 ' that which ye have, hold fast until I come.
 26 ' And he that overcometh, and keepeth my
 ' works unto the end, to him will I give power
 27 ' over the nations ; " and He shall rule them
 " with a rod of iron " ; and they shall be broken
 " to pieces like the vessels of a potter," even as I
 28 ' have received of my Father : And I will give
 29 ' him * the morning star. He that hath an ear,
 ' let him hear what the Spirit saith to the
 ' churches.'

CHAP. III. And to the angel of the church in Sardis
 write : ' These things saith He who hath
 ' the seven spirits of God, and the seven stars ;
 ' I know thy works, that thou hast the name
 2 ' that thou livest, but art dead. Be watchful,
 ' and strengthen the things that remain, which
 ' are ready to die ; for I have not found thy
 ' works

* *i. e.* With an iron sceptre.
 See *Psa.* II. 9.

* *i. e.* I will give him to

shine with the effulgent lustre of
 the morning star.

‘ works complete before God. Remember then 3
 ‘ how thou hast received and heard; and hold
 ‘ thou fast, and repent. If therefore thou wilt
 ‘ not be watchful, I will come upon thee as a
 ‘ thief; and thou shalt not know at what hour I
 ‘ shall come upon thee. Thou hast few names 4
 ‘ even in Sardis, who have not defiled their
 ‘ garments: and they shall walk with me in
 ‘ white; for they are worthy. As for him that 5
 ‘ overcometh, he shall be clothed in white rai-
 ‘ ment: and I will not blot out his name from
 ‘ the Book of Life; but I will confess his name
 ‘ before my Father, and before his angels. He 6
 ‘ that hath an ear, let him hear what the Spirit
 ‘ saith to the churches.’

And to the angel of the church in Phila- 7
 delphia write: ‘ These things saith the holy
 ‘ one, the true one; He who hath the key of
 ‘ David; He, who openeth, and no one shut-
 ‘ teth; and shutteth, and no one openeth ^v;
 ‘ I know thy works: Behold, I have set before 8
 ‘ thee an open door, and no man can shut it;
 ‘ because thou hast a little strength, and hast
 ‘ kept my word, and hast not denied my name.
 ‘ Behold, I will give *thee* those of the synagogue 9
 ‘ of Satan, who say that they are Jews, and are
 ‘ not, but lie; behold, I will cause them to come
 ‘ and worship before thy feet, and to know that
 ‘ I have loved thee. Because thou hast kept the 10
 ‘ word of my patience, I also will keep thee
 ‘ from

^v See *Isa.* XXII. 22, where Eliakim is a type of Christ.

- ' from the hour of temptation, which shall
 ' come upon ; all the world, to try the inha-
 11 ' bitants of the earth. Behold, I come quickly !
 ' retain that which thou hast, that no man may
 12 ' take thy crown. As for him that overcometh,
 ' I will make him a pillar ² in the temple of
 ' my God ; and he shall go out no more : and
 ' I will inscribe upon him the name of my God,
 ' and the name of the city of my God, (the
 ' new Jerusalem which is coming down out of
 ' heaven from my God) and my new name.
 13 ' He that hath an ear, let him hear what
 ' the Spirit saith to the churches.²

- 14 And to the angel of the church of the Laodi-
 ceans write : ' These things saith the AMEN, the
 ' faithful and true Witness, the Beginning of
 15 ' the creation of God ; I know thy works, that
 ' thou art neither cold nor hot : I wish thou
 16 ' wert cold or hot. Therefore, because thou
 ' art lukewarm, and neither cold nor hot, I will
 17 ' spue thee out of my mouth. For thou sayest
 ' I am wealthy, and have enriched myself, and
 ' have need of nothing ; and knowest not that
 ' thou art wretched, and miserable, and poor,
 ' and

² This alludes to the pillars
 which the ancient Greeks in-
 scribed with the names of con-
 querors, and of the cities to
 which they belonged ; and also
 the names of the Generals un-
 der whose auspices the victory
 was gained. Some of them were
 placed near, and others in the

temples, of those Deities under
 whose protection they were, and
 whose names were likewise in-
 scribed upon them. Several of
 these have been brought to
 England from the Grecian cities
 of Europe and Asia, and the
 islands in the Archipelago, of
 which *Patmos* was one.

‘ and blind, and naked. I counsel thee to buy 18
 ‘ of me gold tried in the fire, that thou mayest
 ‘ be rich ; and white raiment, that thou mayest
 ‘ be clothed, and that the shame of thy naked-
 ‘ ness may not appear ; and anoint thine eyes
 ‘ with a collyrium ^a that thou mayest see. As 19
 ‘ many as I love, *those* I reprove and correct :
 ‘ be zealous therefore, and repent. Behold, I 20
 ‘ stand at the door, and knock : If any one
 ‘ hear my voice, and open the door ; I will
 ‘ come in to him, and will sup with him, and
 ‘ he with me. To him who overcometh I will 21
 ‘ grant to sit down with me on my throne ;
 ‘ even as I also overcame, and am set down with
 ‘ my Father on his throne. He that hath an 22
 ‘ ear, let him hear what the Spirit saith to the
 ‘ churches.’

AFTER these things I looked, and behold, CHAP. IV.
 a door opened in heaven ! and the first
 voice which I heard, *was* as *the sound* of a trumpet
 talking with me, saying, ‘ Come up hither ; and
 ‘ I will shew thee things which must be here-
 ‘ after.’ And immediately I was in the spirit ^b: 2
 and behold, a throne was set in heaven, and *there*
was one sitting on the throne : And he who sat 3
 was,

^a *κολύριον*, i. e. *An ointment for the eyes.*

^b i. e. This phrase signifies, to be under a strong and supernatural impulse, caused by a miraculous operation of the

Spirit of God acting on the imagination in such a manner as to open extraordinary scenes, which had not any exact external archetype. Compare *Ezek. VIII. 1.*

- was, in appearance, like a jasper, and a sardine stone; and a rainbow, in appearance like an emerald, was round about the throne. And *there were* four and twenty seats round the throne; and upon the seats I saw four and twenty Elders sitting, clothed in white raiment; and they had upon their heads crowns of gold.
- And out of the throne proceeded lightnings, and thunders, and voices. And seven lamps of fire *were* burning before the throne; which are the seven spirits of God. And before the throne *there was* a sea^c of glass, like crystal; and in the middle of the throne, and the circle about the throne, *were* four animate Beings^d full of eyes before and behind. And the first animal *was* like a lion, and the second animal like a calf, and the third animal had a face as a man, and the fourth animal *was* like a flying eagle.
- And the four animate Beings had each of them six wings; and round about and within *they were* full of eyes; and they rest not day or night, saying, "Holy, holy, holy, Lord God "Almighty, who was, and is, and is to come^e!"
- And while the animate Beings are ascribing glory, and honour, and thanksgiving, to Him that sitteth on the throne, who liveth for ever

^c Or large laver, like the brazen sea in the temple, to which it alludes. Compare 1 Kings VII. 23.

^d *ζωα*. The word *beast*, *v. Tr.* not only degrades the signification, but the *living creatures*

here mentioned, have parts and appearances which *beasts* have not, and are represented as *rational Beings* of an exalted rank.

^e Compare *Isa.* VI. 2, 3.

and ever ; the four and twenty Elders fall down 10
before Him who sitteth on the throne, and
worship Him who liveth for ever and ever, and
cast their crowns before the throne, saying,
' Worthy art thou, O Lord, to receive glory, 11
' and honour, and power ; for thou hast created
' all things, and by thy will they exist, and
' were created ! ' .

AND I saw, in the right hand of him who CHAP.
sat on the throne, a book written within V.
and without, sealed with seven seals. And I 2
saw a mighty angel proclaiming with a loud
voice, ' Who is worthy to open the book, and
' to loose its seals ? ' And no one in heaven, or 3
on earth, or under the earth, was able to open
the book, or to look in it. And I wept much, 4
because no one was found worthy to open and
read the book ; nor to look into it. And one 5
of the Elders saith to me, Weep not : behold,
the Lion who is of the tribe of Judah, the Root
of David, hath prevailed to open the book, and
to loose the seven seals of it. And I beheld, 6
and lo, in the middle space between the throne
and the four living creatures, and in the midst
of the Elders, there stood a Lamb, as it were,
slain, having seven horns and seven eyes, which
are the seven spirits of God sent forth into all
the earth. And he came and took the book 7
out of the right hand of him who sat upon the
throne. And when he had taken the book, 8
the four living creatures, and the four and twenty
Elders, fell down before the Lamb, having every
one

one of them harps, and golden vials ^f full of
 9 odours, which are the prayers of the saints. And
 they sung a new song, saying, ‘ Thou art
 ‘ worthy to take the book, and to open the
 ‘ seals of it: for thou wast slain, and hast re-
 ‘ deemed us to God by thy blood, out of every
 ‘ tribe, and language, and people, and nation;
 10 ‘ and hast made us kings and priests to our
 11 ‘ God; and we shall reign on the earth.’ And I
 beheld, and I heard round about the throne the
 voice of many angels, and of the animate Beings,
 and of the Elders; and the number of them was
 myriads of myriads, and thousands of thousands;
 12 saying with a loud voice, ‘ Worthy is the Lamb
 ‘ who was slain, to receive power, and riches,
 ‘ and wisdom, and might, and honour, and
 13 ‘ glory, and blessing.’ And every created Be-
 ing which is in heaven, and on the earth, and
 under the earth, and such as are in the sea;
 even all things ^g which are in them, I heard,
 saying, ‘ Blessing, and honour, and glory, and
 ‘ power, to Him who sitteth upon the throne,
 14 ‘ and to the Lamb, for ever and ever!’ And
 the four living Beings said, Amen! And the
 twenty-four Elders fell down and worshipped
 Him who liveth for ever and ever.

A N D

^f These were golden cups on a plate, in allusion to the censers in the temple.

^g Compare *Psa.* CXLVIII.

where inanimate, as well as animate and rational, Beings are called upon to praise God in a figurative sense.

AND I saw when the Lamb opened one of CHAP. VI.
the seals ; and I heard one of the four
living creatures saying, as with a voice of thun-
der, ‘ Come, and see !’ And I saw, and behold 2
a white horse ; and he that sat upon it had
a bow ; and a crown was given to him : and he
went forth conquering, and to conquer.

And when he opened the second seal, I heard 3
the second living creature say, ‘ Come, and see !’
And another horse came out *which was red* ; 4
and it was given to him who sat upon it to take
peace from the earth, and that they should
kill one another ; and there was given to him
a great sword. And when he opened the third 5
seal, I heard the third living creature say, ‘ Come,
‘ and see !’ And I beheld, and lo, a black horse :
and he who sat upon it had a pair of balances
in his hand. And I heard a voice in the midst 6
of the four living creatures say, ‘ A measure
‘ of wheat for a denier ^h, and three measures of
‘ barley for a denier ; yet, see that thou injure
‘ not the oil and the wine.’ And when he 7
opened the fourth seal, I heard the voice of the
fourth living creature say, ‘ Come, and see !’
And I looked, and behold, a pale horse ; and 8
the name of him who sat upon it was Death,
and

^h A Roman *denarius* was equal to seven pence three farthings English : and as it appears from Tacitus, and *Mat.* XX. 2. that it was the daily wages of a labourer, this must denote a great scarcity of corn ; for a *χρυσός*, the *measure* mentioned here, was but the common allowance to a slave for his daily subsistence. *Vid. Raphael. in loc.*

and Hades ⁱ followed with him. And power was given them, over the fourth part of the earth, to kill with the sword, and with famine, and with death, and with the wild beasts of the earth.

9 And when he opened the fifth seal, I saw under the altar the souls of those who were slain for the word of God, and for the testimony
10 which they maintained: And they cried with a loud voice, saying, ‘How long, O Lord, holy
‘and true, ere thou dost judge and avenge our
‘blood upon those who dwell on the earth?’

11 And white robes were given to every one of them; and it was said to them, that they should rest yet for a little time, until the number of their fellow-servants also, and their brethren, who should be killed as they *had been*, should be completed.

12 And I beheld, when he had opened the sixth seal, and lo, there was a great earthquake ^k; and the sun became black as sackcloth
13 of hair, and the moon became as blood; and the stars of heaven fell to the earth, even as a
14 fig-tree droppeth its untimely figs, being shaken by a mighty wind; and the heavens passed away as a scroll ^l when it is rolled together; and
15 every mountain and island were moved out of their places: And the kings of the earth, and the
the

ⁱ *i. e.* Death was followed by a person who was an emblematical representation of the state of separate spirits.

^k Or a great *convulsion*, σεισμος; μέγας, probably in heaven and

earth.

^l Or like a *book rolled up*, εἰς ῥολίον ἐκλιπόμενον. The ancients rolled up their books; hence they were called *volumes*.

^m *i. e.*

the great, and the rich, and the chief officers,
and the powerful, and every slave, and every
free man, hid themselves in caves, and in the
rocks of the mountains; and they said to the
mountains and rocks, ' Fall on us, and hide us
' from the face of Him who sitteth on the throne,
' and from the wrath of the Lamb ! ' For the
' great day of his wrath is come ; and who is
' able to stand ? ' 16 17

AND after these things, I saw four angels CHAP. VII.
standing at the four corners ^m of the earth, holding the four winds of the earth, that the
wind might not blow upon the earth, nor upon
the sea, nor upon any tree. And I saw another
angel ascending from the rising of the
sun, having the seal of the living God. And
he cried with a loud voice to the four angels,
to whom it was given to hurt the earth and
the sea, saying, ' Hurt not the earth, nor the
' sea, nor the trees, until we have sealed the
' servants of our God on their foreheads.' 2 3
And I heard the number of those who were
sealed ; a hundred and forty-four thousand
were sealed out of all the tribes of the chil-
dren of Israel. Of the tribe of Judah were
sealed twelve thousand ; Of the tribe of Reuben
were sealed twelve thousand ; Of the tribe of
Gad were sealed twelve thousand ; Of the tribe
of Asher were sealed twelve thousand ; Of the
tribe 4 5 6

^m *i. e.* At the four cardinal principal winds, with their
points, suppressing the four divisions.

* The

tribe of Naphthali were sealed twelve thousand;
 Of the tribe of Manasseh were sealed twelve
 7 thousand; Of the tribe of Simeon were sealed
 twelve thousand; Of the tribe of Levi were
 sealed twelve thousand; Of the tribe of Issa-
 8 char were sealed twelve thousand; Of the tribe
 of Zebulun were sealed twelve thousand; Of
 the tribe of Joseph were sealed twelve thousand;
 Of the tribe of Benjamin were sealed twelve
 thousandⁿ.

9 After these things I beheld, and lo, a great
 multitude, which no man could number, of
 every nation, and tribe, and people, and lan-
 guage, stood before the throne, and before the
 Lamb, clothed with white robes, with palm-
 10 branches in their hands; and they cried with a
 loud voice, saying, 'Salvation to our God, who
 ' sitteth upon the throne, and to the Lamb!'
 11 And all the angels surrounded the throne, and
 the Elders, and the four living Beings; and they
 fell on their faces down before the throne, and
 12 worshipped God, saying, 'Amen: Blessing and
 ' glory, and wisdom, and thanksgiving, and
 ' honour, and power, and might, to our God
 13 ' for ever and ever! Amen.' And one of the
 Elders answered, saying to me, 'Who are these
 ' that are arrayed in white robes? and from
 14 ' whence came they?' And I said to him, 'Sir,
 ' thou knowest.' And he said to me, 'These
 ' are

ⁿ The tribe of Dan is sup-
 posed to have been omitted
 here, because it was destroyed,

or brought very low, at that
 time. Compare 1 *Chron.* II.
 & *Jeg.*

‘ are they who are come out of great tribulation,
 ‘ and have washed their robes, and made them
 ‘ white in the blood of the Lamb. For that 15
 ‘ reason they are before the throne of God, and
 ‘ officiate to him ° day and night in his temple ;
 ‘ and He that sitteth on the throne, will pitch
 ‘ his tabernacle among them. They shall hun- 16
 ‘ ger no more, neither shall they thirst any
 ‘ more ; nor shall the sun fall upon them, nor
 ‘ any heat. For the Lamb who is in the midst 17
 ‘ of the throne will feed them, and will lead
 ‘ them to fountains of living waters; and God
 ‘ will wipe away every tear from their eyes.’

AND when he had opened the seventh seal, CHAP. VIII.
 there was silence in heaven for about
 half an hour. And I saw the seven angels, 2
 who stood before God; and seven trumpets
 were given to them. And another angel came 3
 and stood before the altar, having a golden
 censer; and there was given to him much in-
 cense, that he might present *it* with the prayers
 of all the saints upon the golden altar^p, which
 was before the throne. And the smoke of the 4
 incense ascended with the prayers of the saints,
 from the hand of the angel, before God. And 5
 the angel took the censer, and filled it with the

° λατρευουσιν, i. e. Perform Divine Service to God.

^p Here is an allusion to the Jewish high-priest burning incense on the golden altar, while the people were praying in the

temple; and this angel represents Christ the great *High-priest* who is entered into Heaven, to appear in the presence of God for us.

fire of the altar, and threw it to the earth; and there were voices, and thunders, and lightnings, and an earthquake.

- 6 And the seven angels, who had the seven trumpets, prepared themselves to sound *them*.
- 7 The first angel sounded, and there was hail and fire mingled with blood, and they were cast upon the earth; and a third part of the trees was burned up, and all the green grass
- 8 was burned up. And the second angel sounded, and *it was* as if a great mountain burning with fire were cast into the sea: and a third part
- 9 of the sea became blood; and a third part of the living creatures, which were in the sea, died; and a third part of the ships were de-
- 10 stroyed. And the third angel sounded, and there fell from heaven a great star burning as it were a torch; and it fell upon a third part of the rivers, and upon the fountains of waters:
- 11 And the name of the star is called Wormwood; and a third part of the waters became wormwood; and many men died of the waters, be-
- 12 cause they were become bitter. And the fourth angel sounded, and a third part of the sun was smitten, and a third part of the moon, and a third part of the stars; so that a third part of them was darkened, and the day did not appear for a third part of it, and the night like-
- 13 wise. And I beheld, and heard one angel, *who was* flying in mid-heaven, saying with a loud voice, 'Woe! woe! woe! to the Inhabitants of the earth, by reason of the remain-

'ing

‘ing sounds of the trumpet of the three angels
‘who are yet to sound.’

AND the fifth angel sounded; and I saw a ^{CHAP.} star ^{IX.} fallen from heaven to the earth: and there was given to him the key of the abyfs; and he opened the abyfs, and smoke ascended out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. And out of the smoke there came locusts upon the earth; and power was given to them, as the scorpions of the earth have power: And it was commanded them, that they should not hurt the grafs of the earth, nor any green thing, nor any tree, but only those men who have not the seal of God on their foreheads. And it was given to them *in charge*, that they should not kill them, but that they should be tormented five months; and their torment *was* as the torment of a scorpion, when it stingeth a man. And in those days men shall seek death, and shall not find it; and they shall desire to die, and death shall fly from them. And the shapes of the locusts *were* like horses prepared for war; and on their heads *were*, as it were, crowns like gold; and their faces *were* like the faces of men: And they had hair like the tresses of women, and their teeth were like those of lions; and they had breast-

^a i. e. An angel of distinguished lustre descended with amazing velocity, like a shooting star; and there was given to him, &c. Compare Job XXXVIII. 7.

breast-plates, as it were breast-plates of iron; and the sound of their wings *was* as the sound of chariots *and* many horses, rushing to battle.

- 10 And they had tails like scorpions, and there were stings in their tails; and their power *was*
 11 to hurt men for five months. And they had a king over them, *viz.* the angel of the abyss, whose name in Hebrew *is* ^r Abaddon; and in
 12 Greek he hath the name of Appollyon. One woe is past; behold, there are yet two woes coming after this.

- 13 And the sixth angel sounded; and I heard a voice from the four horns of the golden altar,
 14 which is before God, saying to the sixth angel who had the trumpet, 'Loose the four angels
 ' who are bound on the great river Euphrates.'
 15 And the four angels were loosened, who were prepared for an hour, and a day, and a month, and a year; that they might slay a third part of men.
 16 And the number of the army of the troops of horse *was* two myriads of myriads; and I heard
 17 the number of them. And thus I saw the horses in the vision, and those who sat upon them, having breast-plates of fire, and of hyacinth and brimstone; and the heads of the horses *were* like the heads of lions, and out of their mouths
 18 issued fire and smoke, and brimstone. With these three things a third part of men was killed, *viz.* by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

For

^r אַבְדּוֹן *scilicet* רוּחַ Heb. *ἄων*, Gr. Both signify *one who*
i. e. Spiritus vastationis; *ἄων* - *destroys or lays waste.*

^s This

For their powers are in their mouth, and in 19
 their tails; for their tails *are* like serpents,
 having heads, and with them they hurt. As for 20
 the remainder of men who were not killed by
 these plagues, they did not repent of the works
 of their hands, that they might not worship
 demons^s, and idols of gold and silver and
 brass and stone and wood: which neither can
 see, nor hear, nor walk: And they repented 21
 not of their murders, nor of their sorceries, nor
 of their fornication, nor of their thefts.

AND I saw another mighty angel descend-^{CHAP.}
 ing from heaven, clothed with a cloud, ^{X.}
 with a rainbow about his head; and his face *was*
 like the sun, and his feet as pillars of fire;
 and he had in his hand a little book opened. 2
 And he set his right foot upon the sea, and
 the left upon the earth, and cried with a loud 3
 voice, as a lion roareth: and when he had
 cried out, seven thunders uttered their voices; 4
 and when the seven thunders had uttered their
 voices, I was about to write: and I heard a
 voice from heaven, saying to me, ‘ Seal up
 ‘ those things which the seven thunders have
 ‘ spoken, and write them not.’ And the 5
 angel whom I saw standing upon the sea and
 upon the earth, lifted up his hand towards
 heaven, and swore by Him who liveth for ever 6
 and

^s This *demon-worship*, Mr. Mede has shewn to be the common in the church of Rome, as well as the worship-
 worship of the *departed spirits* ing idols of gold, &c.
 of deceased men; which is so

and ever, who created heaven and the things which are in it, and the earth and the things which are in it, and the sea and the things which are in it, that time should be no longer^t:

7 but *that* in the days of the voice of the seventh angel, who was just going to sound, the mystery of God should be completed, as he had declared *its* glad tidings to his servants the prophets.

8 And the voice which I heard from heaven, spoke to me again, and said, 'Go, take the ' little book which is open in the hand of the ' angel, who standeth upon the sea, and upon

9 the earth.' And I went to the angel, saying to him, Give me the little book. And he said to me, Take *it*, and eat it up; and it shall em-

10 bitter thy belly, but in thy mouth it shall be sweet as honey. And I took the little book out of the hand of the angel, and ate it up; and it was in my mouth sweet as honey; and as soon

11 as I had eaten it, my belly was embittered. And he said to me, Thou must prophesy again before many people, and nations, and languages, and kings.

CHAP. And there was given to me a reed like a

XI. *measuring-rod*^u: And the angel stood, saying, 'Arise, and measure the temple of God, ' and the altar, and those who worship in it.

2 ' But the court which is without the temple ' leave

^t Or *that the time*, for the consummation of all things, *should not be yet*, ὅτι ο ἡ χρόνος οὐκ ἐστίν ἐτι. See the next verse, and compare *Dan. XII. 7*.

^u Compare *Ezek. XL. XLIII*. The ancients used a cane or reed for measuring. Hence the French *Canne*, a measure used at Marseilles and Tholouse.

^x *Thronu*

' leave out ^x, and measure it not; for it is given
 ' to the Gentiles: and they shall trample upon
 ' the holy city forty-two months. And I will 3
 ' give *power* to my two witnesses; and they
 ' shall prophesy a thousand two hundred *and*
 ' sixty days, clothed in sackcloth. These are 4
 ' the two olive-trees, and the two lamps which
 ' stand before the God of the earth. And if 5
 ' any one will hurt them, fire proceedeth out
 ' of their mouth, and devoureth their enemies;
 ' and if any man will hurt them, so must he
 ' be killed. These have power to shut heaven, 6
 ' that no rain shall be showered down in the
 ' days of their prophecy; and they have power
 ' over the waters to turn them into blood, and
 ' to smite the earth with every plague, as often
 ' as they will. And when they shall have 7
 ' finished their testimony, the savage beast that
 ' ascendeth out of the abyfs shall make war
 ' against them, and shall conquer them, and
 ' kill them. And their dead bodies *shall lie* in 8
 ' the street of the great city, which is spiritually
 ' called Sodom and Egypt, where also our Lord
 ' was crucified: And *persons* of various people, 9
 ' and tribes, and languages, and nations, shall
 ' look on their dead bodies three days and a
 ' half, and shall not permit their corpses to be
 ' deposited in graves. And they who dwell 10
 ' upon the earth shall rejoice over them, and
 ' be glad, and shall send gifts one to another;
 ' because these two prophets tormented those

^x *Throw out* of the account, ἐκβαλε εἰς αὐτὴν, *the outer court of the temple.*

- 11 ' who dwelled on the earth.' And after three days and a half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those who saw
- 12 them. And they heard a great voice from heaven, saying to them, Come up hither! And they ascended up to heaven in a cloud;
- 13 and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell; and in the earthquake seven thousand men were slain: and the rest were terrified, and gave glory to the
- 14 God of heaven. The second woe is past; behold, the third woe cometh quickly!
- 15 And the seventh angel sounded; and there were great voices in heaven, saying, ' The
- 16 ' kingdoms of the world are become our Lord's, ' and his Christ's, and He shall reign for ever ' and ever.' And the twenty-four Elders who were sitting before God on their thrones, fell
- 17 upon their faces, and worshipped God, saying, ' We give thanks unto thee, O Lord God Al-
- 18 ' mighty! who art, and who wast, and who ' art to come; because thou hast assumed thy ' great power, and hast reigned. And the ' nations were angry; and thy wrath is come, ' and the time of the dead when they should ' be judged, and a reward should be given to ' thy servants the prophets, and to the saints ' and those who fear thy name, small and great; ' and *when* those should be destroyed who de-
- stroy the earth.'

A N D

AND the temple of God was opened in 19
 heaven, and the ark of his covenant was
 seen in his temple; and there were light-
 ings, and voices, and thunders, and an earth-
 quake, and great hail. And there appeared a ^{CHAP.}
 great sign in heaven, *viz.* a woman ^{XII.} clothed
 with the sun, and the moon under her feet,
 and upon her head a crown of twelve stars;
 and she, being pregnant, cried out in travail, 2
 and in pangs to be delivered. And there ap- 3
 peared another sign in heaven; and behold, a
 great dragon, fiery red, having seven heads and
 ten horns, and seven crowns upon his head:
 And his tail drew down a third part of the 4
 stars of heaven, and cast them to the earth.
 And the dragon stood before the woman who
 was going to bring forth, that when she should
 be delivered, he might devour her child.
 And she brought forth a male-child, who was 5
 to rule all nations with a rod of iron; and
 her child was caught up unto God, even to
 his throne. And the woman fled into the wil- 6
 derness, where she had a place prepared by God,
 that they might nourish her there one thou-
 sand, two hundred, sixty days.

And there was war in heaven: Michael and 7
 his angels made war against the dragon; and
 the dragon fought and his angels, and did not 8
 prevail;

^y This is, probably, an emblem of the church, gloriously arrayed, and triumphing over all *sublunary* enjoyments and terrors: The *twelve stars* seem to represent the twelve Apostles; and the *great red dragon*, the spirit of persecution, died with the blood of martyrs, or rather satan himself, from whom it derives its origin.

- prevail; neither was place found for them any
 9 more in heaven. And the great dragon was
 cast out; that old serpent called the devil ^z and
 Satan, who seduceth the whole world, was cast
 out to the earth, and his angels were cast out
 10 with him. And I heard a loud voice saying in
 heaven, 'Now is come salvation, and the power,
 'and the kingdom of our God, and the au-
 'thority of his Christ; for the accuser of our
 'brethren is cast down, who accused them
 11 'before our God day and night. And they
 'have overcome him by the blood of the
 'Lamb, and by the word of their testi-
 'mony; and they loved not their lives unto
 12 'death ^a. Therefore rejoice, ye heavens, and
 'ye who dwell in them! Woe to those who
 'inhabit the earth and the sea; for the devil is
 'come down to you, having great wrath, be-
 'cause he knoweth that he hath but a short
 13 'time.' And when the dragon saw that he
 was cast out to the earth, he persecuted the
 woman who brought forth the male-child.
 14 And there were given to the woman two wings
 of a great eagle, that she might fly into the
 wilderness, unto her place; where she is nou-
 rished for a time, and times, and half a time,
 15 from the face of the serpent. And the ser-
 pent cast out of his mouth water, like a river,
 after the woman, that he might cause her to be
 carried

^z διαβολος, i. e. *The false-
 accuser*, and ^{אש} i. e. *the ad-
 versary*, of mankind.

^a i. e. Many of them ex-

posed themselves to the greatest
 dangers, and actually suffered
 death; but they fell, to rise, to
 triumph, and to reign.

^b The

carried away by the stream. And the earth
 assisted the woman; and the earth opened its
 mouth, and drank up the flood which the dra-
 gon cast out of his mouth. And the dragon
 was enraged with the woman, and went away
 to make war against the remainder of her seed,
 who kept the commandments of God, and re-
 tained the testimony of Jesus Christ.

And I stood upon the sand of the sea,<sup>CHAP
XIII.</sup>
 and saw a savage beast ascending out of the
 sea, having seven heads, and ten horns; and
 upon his horns were ten diadems, and upon
 his heads the name^b of blasphemy. And the
 beast which I saw was like a leopard, and his
 feet were like those of a bear, and his mouth
 like the mouth of a lion; and the dragon
 gave him his power, and his throne, and great
 authority. And I saw one of his heads wound-
 ed, as it were, to death; and yet his mortal
 wound was healed: and the whole earth won-
 dered after the beast: And they worshipped the
 dragon who gave authority to the beast; and
 they worshipped the beast, saying, Who is like
 the beast? who is able to make war with him?
 And there was given to him a mouth speaking
 great things and blasphemies; and power was
 given him to^c make war forty-two months.
 And he opened his mouth in blasphemy against
 God,

^b The *Alex.* MS. reads, *ονοματα*, names, in the plural number. This seems to allude to the arrogant titles assumed by the Popes.

^c *πολεμον ποιησαι*. Some copies omit the word *πολεμον*, which the *v. Tr.* follows, rendering *ποιησαι* to continue in this place.

^d Com-

7 God, to blaspheme his name, and his tabernacle, and those who dwell in heaven^d. And it was given him to make war with the saints, and to overcome them : and power was given to him over every tribe, and language, and nation.

8 And all the inhabitants of the earth shall worship him, *i. e. those* whose names are not written in the book of life of the Lamb who
9 was slain from the foundation of the world. If
10 any one has an ear, let him hear ! If any one leadeth into captivity, he shall go into captivity : If any one killeth with the sword, he must be slain with the sword. Here is the patience, and the faith of the saints.

11 And I saw another beast ascending out of the earth ; and he had two horns like a lamb,
12 but he spake like a dragon. And he exerciseth all the power of the first beast in its presence ; and he causeth the earth and those who dwell on it to worship the first beast, whose deadly
13 wound was healed. And he performeth great signs ; so that he causeth fire to come down from heaven on the earth, in the sight of men :
14 And he deceiveth those who dwell on the earth by the miracles which it was given him to perform in the sight of the beast ; saying to the inhabitants of the earth, that they should make an image for the beast which had the wound by
15 a sword, and lived. And it was granted him to give breath to the image of the beast, that the

^d Compare *Dan.* XI. 36.

the image of the beast might speak, and cause as many as will not worship the image of the beast, to be put to death. And he caused all, both small and great, rich and poor, free men and slaves, to receive a mark on their right hand, or on their foreheads; and that no one should be able to buy or sell, but such as had the mark^e, or the name of the beast, or the number of his name. Here is wisdom. Let him who hath understanding compute the number of the beast; for it is the number of a man: and his number is Six hundred sixty-six.

AND I looked, and behold, a Lamb stood on the mount Sion, and with him one hundred forty-four thousand, who had the name of his Father written on their foreheads. And I heard a voice from heaven, as the sound of many waters, and like the sound of a great thunder: and I heard the voice of harpers playing upon their harps. And they sung, as it were, a new song before the throne, and before the four living creatures, and the Elders; and no one could learn that song, but the one hundred forty-four thousand, who were redeemed from the earth. These are they, who have not been polluted with women^f; for they are

CHAP.
XIV.

^e It was customary among the ancients, to mark soldiers and slaves with some impression on the hand or forehead; by which they might be known to belong to their respective com-

manders, or masters.

^f This probably signifies their freedom from idolatry, which is represented as a kind of *spiritual fornication* in SS.

are virgins: These are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, *as* the first-fruits to God, and to the Lamb: And in their mouth was found no deceit; for they are blameless before the throne of God.

- 6 And I saw another angel ^s flying in the midst of heaven, having the everlasting Gospel to preach to those who dwell on the earth, and to every nation and tribe, and language, and people, saying with a loud voice, 'Fear God, and give glory to him; for the hour of his judgement is come: and worship Him who made heaven and earth, and the sea, and the
- 8 'fountains of waters.' And another angel followed *him*, saying, 'Babylon, the great city, is fallen, is fallen; because she made all nations drink of the wine of her raging fornication^h.'
- 9 And a third angel followed them, saying with a loud voice, 'If any one worship the beast and his image, and receive *his* mark on his fore-
- 10 'head, or on his hand; He also shall drink of the wine of the wrath of God, which is poured out without mixtureⁱ into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy an-
- 11 'gels, and in the presence of the Lamb: And the smoke of their torment ascendeth for ever and

^s The rapid flight of an angel admirably represents the swiftness of the progress of the Gospel through the world.

^h Or the inflaming wine of her

fornication, *i. e.* her idolatry.

ⁱ *κεκρασμενου αραρου*, *i. e.* made up without any mixture, *viz.* of lenity, mercy, or happiness.

^k *viz.*

‘ and ever; and they have no rest day nor night,
 ‘ who worship the beast and his image, and who-
 ‘ ever receiveth the mark of his name. Here is 12
 ‘ the patience of the saints: here *are* those who
 ‘ keep the commandments of God, and the faith
 ‘ of Jesus.’

And I heard a voice from heaven, saying to 13
 me, ‘ Write, Henceforth blessed *are* the dead
 ‘ who die in the Lord! Yes, faith the Spirit,
 ‘ that they may rest from their labours; and
 ‘ their works follow them.’

And I looked, and behold, a white cloud, and 14
 upon the cloud one sitting like the Son of man,
 having on his head a golden crown, and in his
 hand a sharp sickle. And another angel came 15
 out of the temple, crying with a loud voice to
 him who was sitting on the cloud, ‘ Put forth
 ‘ thy sickle, and reap: for the time is come for
 ‘ thee to reap; since the harvest of the earth is
 ‘ ripe.’ And he who sat upon the cloud, put 16
 forth his sickle on the earth; and the earth was
 reaped.

And another angel came out of the temple 17
 which is in heaven, he also having a sharp sickle.
 And another angel came from the altar, who had 18
 power over the fire; and he called out with a
 loud cry to him who had the sharp sickle, saying,
 ‘ Put forth thy sharp sickle, and lop off the clus-
 ‘ ters of the vine of the earth; for its grapes are
 ‘ ripe.’ And the angel thrust forth his sickle upon 19
 the earth, and lopped off the vine of the earth;
 and he threw *them* ^k into the great wine-press of

the

^k viz. The clusters of grapes,

20 the wrath of God. And the wine-press out of the city was trodden; and blood came out of the wine-press, even to the bridles of the horses, at the distance of one thousand six hundred furlongs.

CHAP. XV. **A**ND I saw another great and wonderful sign in heaven, *viz.* seven angels who had the seven last plagues; for in them the wrath of God was completed. And I saw, as it were, a sea¹ of glass mingled with fire; and those who overcame the beast^m and his image and his mark *and* the number of his name, standing on the glassy sea, having the harps of God. And they were singing the song of Moses the servant of God, and the song of the Lamb, saying,
 ‘ Great and marvellous *are* thy works, O Lord
 ‘ God Almighty! just and true *are* thy ways, O
 ‘ King of saints! Who should not fear thee, O
 ‘ Lord, and glorify thy name? because *thou* only
 ‘ *art* holy: for all nations shall come and wor-
 ‘ ship before thee; since thy judgements are
 ‘ made manifest.’

5 And after these things I looked, and behold, the temple of the tabernacle of the testimony
 6 was opened in heaven: And the seven angels, who had the seven plagues, came out of the temple, clothed in pure and splendid linen, and were girded about the breasts with golden girdles.

And

¹ *i. e.* A great chrysaline vase, resembling the brazen sea, or laver, in Solomon's temple; which was so irradiated with the light that was emitted from

the throne, that the fluid it contained was like liquid fire.

^m Or *were victors from the beast*, νικητας ἐκ τοῦ θηρίου.

ⁿ Or

And one of the four animate Beings gave to the seven angels seven golden ^a vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke, from the glory of God, and from his power; and no one was able to enter into the temple, until the seven plagues of the seven angels were finished.

AND I heard a great voice out of the temple, ^{CHAP. XVI.} saying to the seven angels, 'Go, and pour out the vials of the wrath of God upon the earth.' And the first went forth, and poured out his vial upon the earth; and there was a malignant and grievous ulcer upon the men who had the mark of the beast, and those who worshipped his image. And the second angel poured out his vial upon the sea; and it became blood like that of a dead man: and every living soul in the sea died. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters saying, 'Thou art righteous, O Lord, who art, and who wast, and shalt be °, because thou hast judged these: for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy of it.' And I heard another from the altar saying, 'Even so, Lord God Almighty, true and righteous are thy judgements!' And the fourth angel poured

^a Or censers.

^b Some copies read ἱερισ, Vol. II.

holy, in this place; but I follow those which read ἱερῆς. L 1

By

- ed out his vial on the sun; and *power* was given
 9 him to scorch men with fire. And men were
 scorched with intense heat, and blasphemed the
 name of God, who had power over these plagues;
 and they repented not, to give glory to him^p.
- 10 And the fifth angel poured out his vial upon
 the throne of the beast; and his kingdom was
 darkened: and they gnawed their tongues for
 11 anguish, and blasphemed the God of heaven,
 because of their pains and their sores; and they
 12 repented not of their deeds. And the sixth an-
 gel poured out his vial upon the great river
 Euphrates; and its water was dried up, that a
 way might be prepared for the kings who came
 13 from the east. And I saw three impure spirits
 like frogs *coming* out of the mouth of the dia-
 gon, and out of the mouth of the beast, and out
 14 of the mouth of the false prophet: for they are
 the spirits of demons, working miracles, who
 go forth to the kings of the earth and of the
 whole world, to bring them together to the
 battle of that great day of God the Almighty.
- 15 'Behold, I come as a thief. Blessed *is* he that
 'watcheth, and keepeth his garments, that he
 'may not walk naked, so that men should see
 16 'his shame.' And He gathered them together
 into a place, called in the Hebrew language,
 17 ARMAGEDDON^q. And the seventh angel pour-
 ed out his vial into the air; and there came forth

a

^p By confessing their sins, and seeking his pardon. Compare *Isa.* XXIV. 6.

^q i. e. *The mountain of Me-*

giddo, a place remarkable for slaughter. See *Judges* V. 19. *2 Kings* IX. 27.

a great voice out of the temple of heaven, from the throne, saying, ‘ It is done!’ And there were voices, and thunders, and lightnings: and there was a great earthquake, such as had not been since men were upon the earth; such an earthquake, so great. And the great city was divided into three parts; and the cities of the nations fell. And Babylon the great came in remembrance before God, to give her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were found no more. And a great hail, about the weight of a talent, fell upon men from heaven: and men blasphemed God on account of the plague of the hail; for the plague of it was exceeding great.

AND one of the seven angels who had the seven vials, came and spoke with me, saying to me, ‘ Come hither, I will shew thee the judgement of the great harlot who sitteth upon many waters; with whom the kings of the earth have committed fornication^r, and the inhabitants of the earth have been drunk with the wine of her whoredom.’ And he brought me in the spirit into the wilderness: and I saw a woman sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads, and ten horns. And the woman was arrayed in purple and scarlet, and adorned with gold and precious stone, and pearls; having a golden cup in

CHAP.
XVII.

^r Compare *Iſa.* XXIII. 17.

in her hand full of the abominations and pollution of her whoredom; and upon her forehead *was* a name ^s written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS ^t, AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great amazement.

And the angel said to me, 'Why didest thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads, and the ten horns. The beast which thou didest see, was, and is not: and he will ascend out of the abyss, and go into perdition; and the inhabitants of the earth (whose names were not written in the book of life from the foundation of the world) shall wonder, seeing the beast which was, and is not, ^u though he is. And here *is* the intelligence which hath wisdom. The seven heads are seven mountains, on which the woman sitteth; they are also seven kings ^x: five are fallen, and one is; the other is not yet come, and when he cometh, he must continue for a short time. And the beast which was, and is not, he is the eighth, and is of the seven, and goeth into destruction. And
' the

^s *i. e.* Her titles and crimes.

^t Or, of fornications, *i. e.* idolatries.

^u Instead of *καταπεσόντων*, though he is, some MSS. read *κατα-*

πίπτειν, and will come.

^x Kings here seem to denote kingdoms, or forms of government.

‘ the ten horns which thou didest see, are ten
 ‘ kings who have not yet received a kingdom;
 ‘ but receive authority as kings for one hour^y,
 ‘ with the beast. These are of one opinion, and 13
 ‘ shall give their own power and authority to the
 ‘ beast. These shall make war with the Lamb; 14
 ‘ and the Lamb shall overcome them: for he
 ‘ is Lord of lords, and King of kings: and those
 ‘ who are with him *are* called, and chosen, and
 ‘ faithful.’

And he saith to me, ‘ The waters which 15
 ‘ thou didest see, where the harlot sitteth, are
 ‘ people, and multitudes, and nations, and lan-
 ‘ guages. And the ten horns which thou sawest 16
 ‘ on the beast, these^z shall hate the harlot, and
 ‘ make her desolate and naked; and they shall
 ‘ eat her flesh, and burn her with fire. For God 17
 ‘ hath put it in their hearts to perform his will,
 ‘ and to be unanimous, and to give their king-
 ‘ dom to the beast, until the words of God be
 ‘ fulfilled. And the woman, whom thou didest 18
 ‘ see, is the great city, which ruleth over the
 ‘ kings of the earth.’

AND after these things I saw another angel CHAP. XVIII.
 descending from heaven, who had great
 power; and the earth was enlightened with his
 glory. And he cried with a mighty and loud 2
 voice, saying, ‘ Babylon the great is fallen, is

^y Some render *μικρον καιρον*, at the same time, or for the same length of time. *hate, &c.* for *others* among the kings of the earth shall bewail her, chap. XVIII. 9, and *others*

^z *i. e.* Some of these shall will fight for her.

' fallen ! and it is become the habitation of
 ' demons, and the prison of every impure spi-
 ' rit, and the cage of every unclean and hateful
 3 ' bird : for she hath caused all the nations to
 ' drink of the wine of the rage of her fornica-
 ' tion ; and the kings of the earth have com-
 ' mitted fornication with her, and the merchants
 ' of the earth have grown rich by the abundance
 ' of her luxuries !'

4 And I heard another voice from heaven, say-
 ing, ' Come out from her, O my people ! that
 ' ye may not be partakers of her sins, and that
 5 ' ye may not receive of her plagues : for her
 ' sins have followed up to heaven, and God hath
 6 ' remembered her iniquities. Render to her even
 ' as she has rendered to you, and give her double,
 ' according to her works : in the cup which she
 ' hath mingled, mix for her a double quantity.
 7 ' In proportion as she hath glorified herself, and
 ' lived luxuriously, inflict torment and grief up-
 ' on her ; for she saith in her heart, I sit as a
 ' queen, and am not a widow ; and I shall not
 8 ' see sorrow. Therefore in one day shall her
 ' plagues come, *viz.* death, and mourning, and
 ' famine ; and she shall be burned with fire ;
 ' for strong is the Lord God, who judgeth her.
 9 ' And the kings of the earth who have com-
 ' mitted fornication, and lived in luxury with
 ' her, shall mourn over her, and lament for her,
 ' when they shall see the smoke of her burning ;
 10 ' who, standing afar off, for the fear of her tor-
 ' ment, say, Woe, woe, O thou great city Ba-
 ' bylon, the strong city ! for in one hour thy
 ' judge-

' judgement is come. And the merchants of 11
 ' the earth shall weep and mourn over her ; for
 ' no one buyeth their wares any more, *viz.* the 12
 ' loads ^a of gold and silver, and precious stone
 ' and pearl, and fine linen, and purple, and silk,
 ' and scarlet, and every oderiferous wood, and
 ' every vessel of ivory, and every vessel of most
 ' precious wood, and of brass, and of iron, and
 ' of marble ; and cinnamon, and perfumes, and 13
 ' myrrh, and frankincense, and wine, and oil,
 ' and flour, and wheat, and cattle, and sheep,
 ' and horses, and chariots, and slaves, and souls
 ' of men. And the fruits which thy soul longed 14
 ' after are gone from thee, and all delicious and
 ' splendid things are departed from thee ; and
 ' thou shalt never find them any more.' The 15
 ' merchants of these things, who were enriched
 ' by her, shall stand afar off, for the fear of her
 ' torment, weeping and wailing, and saying, 16
 ' Alas ! alas ! the great city, that was clothed in
 ' fine linen and purple, and scarlet, and adorned
 ' with gold, and precious stone, and pearls !
 ' since in one hour, such great wealth is laid 17
 ' waste.' And every pilot, and every one of the
 ship's company, and the mariners, and all who
 trade by sea, stood at a distance ; and they cried, 18
 when they saw the smoke of her burning, say-
 ing, ' What *city* is like this great city !' And 19
 they threw dust on their heads, and cried, weep-
 ing and wailing, saying, ' Alas, alas, the great
 ' city, by whose magnificent expences all who
 ' had

^a γαρύ, onus navis, merx.

‘ had ships on the sea were enriched ! for, in one
 20 ‘ hour, she is made desolate.’ Rejoice over her,
 O heaven, and ye holy Apostles and prophets !
 for God hath pronounced judgement upon her
 on your account.

21 And a certain strong angel took up a stone
 like a great millstone, and threw it into the
 sea, saying, ‘ Thus shall the great city Babylon
 ‘ be violently thrown down, and shall never be
 22 ‘ found any more. And the sound of harpers,
 ‘ and musicians, and pipers, and trumpeters, shall
 ‘ no more be heard in thee ; and every artificer
 ‘ of every trade, shall no more be found in thee ;
 ‘ nor shall the sound of the millstone be heard in
 23 ‘ thee any more. And the light of a lamp shall
 ‘ no more appear in thee ; and the voice of the
 ‘ bridegroom and the bride shall be heard in
 ‘ thee no more : because thy merchants were
 ‘ the grandes of the earth ; because all the
 24 ‘ nations were deceived by thy forceries ^b. And
 ‘ in her was found the blood of prophets, and
 ‘ of saints, even of all those who were slain up-
 ‘ on the earth.’

CHAP. XIX. **A**ND after these things, I heard a great voice
 of a multitude in heaven, saying, ‘ Halle-
 ‘ luja ! Salvation, and glory, and honour, and
 2 ‘ power to the Lord our God ! because his
 ‘ judgements *are* true and righteous ; for He
 ‘ hath judged the great harlot who corrupted the
 ‘ earth with her fornication, and hath avenged

^b Or *were poisoned and fasci-* tices, εν τη φαρμακεια σου επλα-
nated by thy pernicious prac. νηθησαν.

‘ the

‘ the blood of his servants at her hand.’ And 3
 again they said, ‘ Halleluja ! and her smoke
 ‘ ascendeth for ever and ever.’ And the four- 4
 and-twenty elders, and the four animate Beings,
 fell down and worshipped God who sat on the
 throne, saying, ‘ Amen ; Halleluja !’ And a 5
 voice came out from the throne, saying, ‘ Praise
 ‘ our God, all ye his servants, and ye that fear
 ‘ him, both small and great!’ And I heard the 6
 voice as it were of a great multitude, and as the
 sound of many waters, and like the sound of
 mighty thunderings, saying, ‘ Halleluja ! for the
 ‘ Lord God, the omnipotent, reigneth. Let us 7
 ‘ exult for joy, and let us give glory to him ;
 ‘ because the marriage of the Lamb is come,
 ‘ and his wife hath prepared herself.’ And it 8
 was granted to her that she should be clothed in
 fine linen, pure and resplendent ; and the fine
 linen is the righteousness of the saints.

And he saith to me, ‘ Write, Blessed *are* they 9
 ‘ who are called to the marriage-supper of the
 ‘ Lamb !’ He also saith to me, ‘ These are the
 ‘ true words of God.’ And I fell before his 10
 feet to worship him. And he said to me, ‘ See
 ‘ *thou do it not* :—I am a fellow-servant of thine,
 ‘ and of thy brethren who retain the testimony
 ‘ of Jesus. Worship God : Now the spirit of
 ‘ prophecy is the testimony of Jesus.’

And I saw heaven opened, and behold, a 11
 white horse ! and he that sat upon him *is* called
 Faithful and True, and he judgeth and maketh
 war in righteousness. His eyes *were* as a flame of 12
 fire, and on his head were many diadems ; hav-
 ing

ing a name written ^c which no man knoweth
 13 but himself: And he *was* clothed in a garment
 14 dipped in blood; and his name is called, THE
 15 WORD OF GOD ^d. And the armies which *are*
 in heaven followed him *riding* upon white horses,
 15 clothed in fine linen, white and clean. And out
 of his mouth goeth a sharp sword, that with it
 he might smite the nations: and he shall govern
 them with an iron-sceptre; and he treadeth the
 wine-press of the indignation and wrath of the
 16 omnipotent God. And he hath upon his garment,
 and his thigh ^e, a name written, KING OF KINGS,
 17 AND LORD OF LORDS. And I saw one angel ^f
 standing in the sun; and he cried with a loud
 voice, saying to all the birds flying in mid-
 heaven, 'Come, and assemble to the supper of
 18 ' the great God; that ye may eat the flesh of
 ' kings, and the flesh of commanders, and the
 ' flesh of the mighty, and the flesh of horses,
 ' and of those who sit on them, and the flesh
 ' of all, both free men and slaves, both small
 19 ' and great.' And I saw the savage beast, and
 the kings of the earth and their armies gathered
 together, to make war against him who was sit-
 20 ting upon the horse, and against his army. And
 the beast was taken captive, and with him the
 false

^c viz. On the diadems; to signify, that there are many mysteries in his nature, &c. which no man can comprehend.

^d Compare *John* I. 1. Christ was the great Medium of Divine revelation in all ages;

hence he is called the WORD of God.

^e i. e. Upon the sword, which is suspended before on his thigh, according to the Eastern custom.

^f viz. *αγγελος*, i. e. *one angel*, detached from the rest, and of a superior rank.

^g i. e.

false prophet who had wrought signs before him, by which he had seduced those who received the mark of the beast, and those who worshipped his image : Both these were cast alive into the lake of fire which burned with brimstone. And the rest were slain with the sword of him who was sitting upon the horse, which proceeded out of his mouth ; and all the birds *of prey* were satiated with their flesh.

AND I saw an angel descending down from heaven, who had the key of the abyfs, and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil and satan ; and he bound him for a thousand years, and cast him into the abyfs ; and he shut him up, and set a seal upon him, that he might not deceive the nations any more until a thousand years should be completed : and after that, he must be loosed for a little time. And I saw thrones, and they sat upon them, and judgement ^s was given to them : and I *saw* the souls of those who were beheaded for the testimony of Jesus, and for the word of God, and who had not worshipped the beast or his image, and had not received his mark on their foreheads, or on their hands ; and they lived and reigned with Christ a thousand years. But the rest of the dead revived not until the thousand years were completed. This *was* the first resurrection. Blessed and holy *is* he, who hath a part in the first

CHAP.
XX.

2

3

4

5

6

^s *i. e.* A power of judging or passing sentence was given to Christ and his Apostles, who are to “ sit on thrones judging the “ twelve tribes of Israel.”

^h *i. e.*

first resurrection: on such, the second death hath no power; but they shall be the priests of God and Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired,
 8 satan shall be loosed out of his prison; and he will go forth to deceive the nations, who are in the four ^h corners of the earth, *viz.* Gog and Magog ⁱ, to assemble them together to war;
 9 whose number *is* like the sand of the sea. And they went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city; and fire came down from God out
 10 of heaven, and consumed them. And the devil, who had deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet *were*; and they shall be tormented day and night, for ever and ever ^k.

11 And I saw a great white throne, and Him who was sitting on it, from whose face the earth and the heaven fled away, and a place was not
 12 found for them. And I saw the dead, small and great ^l, standing in the presence of God; and the books were opened: (another book was also opened, which is that of life;) and the dead were judged out of the things which were writ-
 13 ten in the books, according to their works. And
 the

^h *i. e.* The four cardinal points, at the greatest distance from Jerusalem, the city of the saints. See *v.* 9.

ⁱ Compare Ezek. XXXVIII. XXXIX.

^k Literally *for ages of ages*, εις τους αιωνας των αιωνων.

^l *i. e.* Of all ranks and degrees; of every nation, age, and sex, standing in one grand assembly.

^m *i. e.*

the sea gave up the dead who were in it; and death and Hades^m delivered up the dead which were in them: and they were judged every man according to their works. And death and Hades¹⁴ were cast into the lake of fireⁿ: This is the second death. Now, if any one was not found¹⁵ written in the book of life, he was cast into the lake of fire.

AND I saw a new heaven, and a new earth: CHAP. XXI.
 for the former heaven and the former earth were passed away; and the sea was no more. And I John saw the holy city, the new Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying,
 ‘Behold, the tabernacle of God is with men!
 ‘and he will pitch his tent among them; and
 ‘they shall be his people, and God himself will
 ‘be among them, as their God. And God will
 ‘wipe away every tear from their eyes; and
 ‘death shall be no more, nor grief nor crying;
 ‘nor shall there be any more pain: for the former things are passed away.’ And He who sat
 upon the throne, said, ‘Behold! I make all
 ‘things new.’ And he said to me, ‘Write;
 ‘for

^m *i. e.* The unseen world. Hell, says the *v. Tr.* but improperly. Death, or the grave, gave up the bodies, and Hades the spirits, of the millions who died, from the creation to that awful moment.

ⁿ This denotes that human souls are not to be separated from their respective bodies af-

ter the resurrection; and by no means proves the annihilation of either, or of hell torments; for Hades and the lake of fire signify two very different things.

^o *i. e.* I produce a new creation, free from every appearance of imperfection and irregularity.

Q

- 6 ' for these words are true and faithful.' Then he said to me, ' It is done.—I am the Alpha and ' the Omega, the beginning and the end. I will ' give to him who is thirsty *to drink* of the fountain of the water of life freely. He that over-
7 ' cometh shall inherit all things ; and I will be
8 ' his God, and he shall be my son. But as for ' the fearful, and infidels, and the abominable, ' and murderers, and fornicators, and forcerers^p, ' and idolaters, and all liars^q ; their part shall ' be in the lake which burneth with fire and ' brimstone, which is the second death.'
- 9 And one of the seven angels, who had the seven vials full of the seven last plagues, came to me, and talked with me, saying, ' Come, I will
10 ' shew thee the bride, the wife of the Lamb.' And he carried me away, in the spirit, to a great and high mountain ; and he shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God ;
11 and its lustre *was* like that of a most precious gem, as a jasper-stone, clear as crystal.
12 And it had a great and high wall, having twelve gates ; and over the gates twelve angels, and names written upon *them*, which are those
13 of the twelve tribes of the sons of Israel. On the east *were* three gates ; on the north, three gates ; on the south three gates ; and on the west,

^p Or *poisoners*. See the notes on chap. XXII. 15. and Gal. V. 20.

^q *i. e.* All who shall allow themselves, in their words or actions, to violate the eternal

and invariable law of Truth ; by which the Deity governs himself, and which he has prescribed to all his rational creatures, as the rule of their actions.

^r Com-

west, three gates. And the wall of the city had twelve foundations; and on them *were* the names of the twelve Apostles of the Lamb. And he that spoke with me had a golden reed to measure the city^r, and its gates, and the wall of it. And the city was a square^s, and its length is equal to the breadth of it. And he measured the city with the reed, *viz.* about twelve thousand furlongs. The length, and the breadth, and the height of it, are equal. And he measured the wall of it one hundred forty-four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper; and the city *was* pure gold, like clear glass. And the foundations of the wall of the city *were* adorned with every precious stone. The first foundation *was* jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; the twelfth amethyst. And the twelve gates *were* twelve pearls; each of the gates was of one pearl: and the street of the city *was* pure gold, transparent as glass. And I saw no temple in it; for the Lord God Almighty, and the Lamb, are the temple of it. And the city had no need of the sun, nor of the moon, to shine in it: for the glory of God enlightened it, and the Lamb *was* its

^r Compare Ezek. XL. 3. The ancients made use of *canes* or *reeds*, for measuring-rods.

drangular form. This city is represented in the next clause as an immense cube, measuring 1500 miles every way.

^s τετραγωνος, i. e. Of a qua-

light.

24 light. And the nations of the saved shall walk
 in the light of it; and the kings of the earth
 25 bring their glory and honour into it. And the
 gates of it shall not be shut at all by day; for
 26 there shall be no night there. And they shall
 bring the glory and honour of the nations into
 27 it. And every thing that defileth shall by no
 means enter into it; nor any that practiseth
 abomination and falsehood; but only those who
 CHAP. XXII. are written in the Lamb's book of life. And he
 shewed me a pure river of water of life, clear as
 crystal, issuing out of the throne of God, and
 2 of the Lamb. In the midst of the street of it,
 and on the one side and the other of the river,
 3 *was* the tree of life, producing twelve *sorts of*
 fruit, every month yielding one kind of fruit:
 and the leaves of the tree *are* for the healing of
 the nations. And every curse shall be no more:
 and the throne of God and of the Lamb shall
 4 be in it; and his servants shall serve him, and
 shall see his face; and his name *shall be* on their
 5 foreheads. And night shall not be there; and
 they have no need of a lamp, nor of the light of
 the sun; for the Lord God enlighteneth them:
 and they shall reign for ever and ever.

6 **A**ND He said to me, 'These words *are*
 ' faithful and true: and the Lord God of
 ' the holy prophets hath sent his angel to shew
 ' to his servants the things which must shortly
 7 ' be effected.' Behold, I come quickly! blessed
 ' is he that observeth the words of the prophecy
 of

of this book.' And I John *am he*^t who saw and
 heard these things. And when I had heard and
 seen *them*, I fell down to worship before the feet
 of the angel, who shewed me these things. 8
 He then saith to me, 'See *thou do it not*^u! for I
 ' am a fellow-servant of thine, and of thy bre-
 ' thren the prophets, and of those who observe
 ' the words of this book: Worship God.' More- 9
 over He^x saith to me, 'Seal not the sayings of
 ' the prophecy of this book; for the time^v is
 ' near. Let him who is unjust, be unjust still; 11
 ' and let him who is polluted, be polluted still;
 ' and let him who is righteous, be righteous
 ' still; and let him who is holy, be holy still.
 ' And, behold, I come quickly; and my re- 12
 ' ward *shall be* with me, that I may render to
 ' every one according as his work shall be.
 ' I am the Alpha and the Omega, the begin- 13
 ' ning and the end, the first and the last.'

Blessed^z are they who perform his command- 14
 ments, that they may have the privilege of the
 tree of life, and may enter by the gates into
 the city^a. For without *are* dogs^b, and for- 15
 cerers,

^t *ἐγὼ Ἰωάννης ὁ ἑλπιων, κ. τ. λ.*
I John saw, &c. v. Tr. I think
 I have rendered it more agree-
 able to the original.

^z This paragraph seems to
 be the words of John; *v. 14,*
15, being in a kind of paren-
 thesis, and connected with *v. 1*
& seq.

^u Compare chap. XIX. 10.

^a *i. e.* The heavenly Je-
 rusalem above,

^x *vi*
 pear

cerers^c, and fornicators, and murderers, and idolaters, and every one who loveth and maketh a lie.

16 ' I Jesus have sent my messenger^d to testify to
 ' you these things in the churches. I am the
 ' root and the off-spring of David; the bright
 17 ' and the morning star. And the Spirit^e and
 F ' the bride say, Come! and let him who heareth,
 ' say, Come! And let him that is thirsty come;
 ' and whoever will, let him take the water of
 ' life freely.'

18 For I testify to every one who heareth the words of the prophecy of this Book, If any one shall add to these things, God will add to him the plagues which are written in this book:
 19 And if any one shall take away from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city and the things which are written
 20 in this book. He who testifieth these things, saith, ' Surely, I come quickly.' Amen! Even so come, Lord Jesus!

21 The grace of our Lord Jesus Christ *be* with you all! Amen.

^c Or *those who use poisonous drugs*, with a design to hurt ^d viz. John who wrote this
 6 *hers, in appearance.* See note book.

and the Lord Go
 ' the holy prophets hath sent his angel to shew
 ' to his servants the things which must shortly
 7 ' be effected. Behold, I come quickly! blessed
 ' is he that observeth the words of the prophecy
 of

Abraham Lincoln

from Washington

with his

6

Washington

James Buchanan

Thomas

John

James

Lincoln

Thomas

